SALATUR RASOOL (SM)

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بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيْمِ

الحمد لله رب العالمين والصلاة والسلام على رسوله الكريم وعلى آله وصحبه أجمعين ومن تبعهم بإحسان إلى يوم الدين، أما بعد:

Introduction to 1st English edition

At the auspicious moment of publishing the 1st translated English edition of SALATUR RASOOL (SM), the most popular and reliable book of *Salat* to the Bengali masses as well as the scholars. We praise whole-heartedly the almighty Allah, whose blessings give us the opportunity to translate and publish this valuable book. *Alhamdulillah.*

The valuable reformatory writings in the light of the holy Quran and saheeh hadeethes, which the learned Author has been presenting to the society one by one by his hard perseverance and unflinching labor, this book is one of them.

Imam Ahmad bin Hambal *(164-241 A.H./ 781-855 A.D.)* says that, if you pray in hundred mosques (of Baghdad), then you do not see the salat of the prophet (sm) and his honoured disciples in any mosque. So, do fear of Allah and give attention to your own salat as well as to others who perform salat with you' *(Abu Ya'la, Tabaqa-tul Hanabilah (Beirut : Darul Ma'rifah N.D) 1/352.)*. It was the condition of the long past. Now how much deterioration could have come in our age of downfall, that is easily understandable. It has been happend mostly due to ignorance, narrowness and looseness. Yet 'it is narrated incessantly from Sahabis & Tabe'iis that when any *hadeeth* would have got to them, they readily would perform with it without any condition' *(Waliullah Dehlavi, Al-Insaf, Beirut, P. 70)*. Besides, all Mujtahid Imams including Imam Abu Haneefah (R) said that '*Saheeh*

hadeeth is our *Mazhab' (Sha'rani, Kitabul Mizan, Delhi, 1/73)*. This is to note that the interpretation of *Shari'ah* must belong to the understanding of *Sahabis* and *Salaf-i-Saliheen*, not of others.

The prophet (sm) says that 'In the Day of judgement, the first account of the *Mumin* will be taken of his *salat*. If the account of *salat* is proper, then all other '*Amals* (Deeds) will be proper. Otherwise everything will be meaningless' *(Silsila Saheehah H/1358)*. So that the respected *Author* has paid close attention to this important aspect of the muslim society and by arduous endeavour has compiled this book on the basis of *saheeh hadeethes* following the path of *Muhadditheen* and *Salaf-i-Saliheen*. The unique excellence of this book is to present a massive object in a small extent with authentic proof. We believe that this book will be the beam of light for Allah-fearing muslims to the salvation in the life hereafter.

The 2nd Bangla edition (Pages 144) of this book was translated first in 2004 A. D. by Sohrabuddin Ahmad, Assoc. Prof. (Rtd) Dept. of Islamic history & culture, University of Rajshahi by the direct instruction of the *Author*, which had not been published at that time. Then after a long time after thorough revision and newly translation of the book with addition of new subject-matters, the 4th edition of the book is made by the *Author* in the present big shape. This English edition is the thorough translation of the 4th Bangla edition of 'Salatur Rasool (sm)'.

We express our deepest gratitude to all, who help to publish this universal work. May Allah bless them and grant to them best of rewards in the life here and hereafter. May Allah bless the *Author* and his descendants and forgive his deceased parents and accept the book as means of salvation for us all in the life hereafter. *Ameen.*

Secretary,
Hadeeth Foundation Bangladesh

Transliteration of Arabic letters and words

Arabic letter	Spelling	Example	
		English	Arabic
أ ء	’	Ma’kool	مَأْكُوْلٌ
ع	‘	Ma‘bood	مَعْبُوْدٌ
غ	gh	Maghzoob	مَغْضُوْبٌ
ث	th	Mabthooth	مَبْثُوْثٌ
خ	kh	Makhlooq	مَخْلُوْقٌ
ز	zh	Zhilzhal	زِلْزَالٌ
ش	sh	Mashkoor	مَشْكُوْرٌ
ذ ض ظ	z	Za-lika, Zala-latun, Zabyun.	ذَالِكَ، ضَلاَلَةٌ، ظَبْيٌ
ق	q	Quran	قُرْآنٌ
و (long)	oo	Ma-‘oon	مَاعُوْنٌ
ا (long)	-	Ka-firoon	كَافِرُوْنَ
ى (long)	ee	Saheeh	صَحِيْحٌ

N.B. In transliteration of Arabic letters into English, the spelling of Arabic and Urdu words and their phonetics have been considered keenly. Transliteration of Arabic letters and words is a bit difficult and toilsome. So the readers should learn the correct recitation from any expert teacher to earn endless virtues in his life here and hereafter.–*Author*

Contents

(المحتويات)

بسم الله الرحمن الرحيم

إِنَّ الْحَمْدَ لِلّٰهِ نَحْمَدُهُ وَنَسْتَعِيْنُهُ مَنْ يَهْدِهِ اللهُ فَلاَ مُضِلَّ لَهُ وَمَنْ يُّضْلِلْ فَلاَ هَادِىَ لَهُ
وَأَشْهَدُ أَنْ لآ إِلَهَ إِلاَّ اللهُ وَحْدَهُ لاَ شَرِيْكَ لَهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُوْلُهُ أَمَّا بَعْدُ:*

Allah says,

وَأَقِمِ الصَّلاَةَ لِذِكْرِىْ

'And you establish *salat* to

remember me' *(Toa-ha 20/14)*.

SALATUR RASOOL (SM)

<u>Ponder over</u>

Respected Musalli!

Ponder over the message of your Lord: 'Those believers will be successful, who will engage themselves in *salat* with fearfulness'.[1] Therefore think deeply, for which your Lord Allah has created you? Always bear in mind that He has not created you for nothing. He has sent you in this world with a far-reaching plan for cultivating his beautifully created

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* Muslim, Mishkat H/5860, Ch: 29, Fazail & Shamail, Para: 5, The signs of prophethood; In 10th year of prophethood Zemad Azdi, a man of exorcism of Yaman after coming Makkah goes to the Prophet (sm) to make Him free from the grasp of so called jinn Satan. Then after hear the *khutba* above he became deeply impressed and take Baiy'at (oath) of Islam at that time by the hand of the Prophet (sm).

1. قَدْ أَفْلَحَ الْمُؤْمِنُونَ، الَّذِينَ هُمْ فِي صَلاَتِهِمْ خَاشِعُونَ = Sura Mu'minoon 23/1-2.

world properly. Allah has created death and life here to examine that who is best in performance and who practises the commands of his Lord most pleasingly.[2] You will have to place before your creator the account out and out for all of your actions in this life, whether have you made proper use of the gifts of Allah or not, such as your hands and feet, eyes and ears, noses and tongue and above all, the resources of knowledge, language and thinking capabilities given to you.[3]

When someone does a favour to you, you remain ever grateful to him. Have you ever expressed your gratefulness to Allah, who has given you everything? Once you think, would you be able to repay the debts of your two beautiful eyes by the value of entire resources of the world? Would you be able to give proper price for your two hands, legs, ears and your tongue? The soul that is within your heart has been staying there, under whose command it comes there and under whose command it stays there? Again under whose command it will come out of there?[4] What is the shape of it, have you ever seen it? Not only this, the whole system of your bodily structure is a wonderful combination of supernatural creation. Is it possible to give value of just a single insignificant limb with the entire resources of the world?

Therefore, let us open all our mind to express the gratitude to our glorified creator Allah! Let us be devoted to

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2. اَلَّذِیْ خَلَقَ الْمَوْتَ وَ الْحَیَاةَ لِیَبْلُوَکُمْ أَیُّکُمْ أَحْسَنُ عَمَلاً = Mulk 67/ 2.

3. فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ ، وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ = Zhilzhal 99/ 7-8.

4. وَيَسْئَلُوْنَكَ عَنِ الرُّوْحِ قُلِ الرُّوْحُ مِنْ أَمْرِ رَبِّيْ وَمَا أُوْتِيْتُمْ مِّنَ الْعِلْمِ إِلاَّ قَلِيْلاً =Isra 17/ 85.

perform our *salat* (prayer) according to the teachings of His messenger *Jibreel*, the *Angel* and to the practices of the last Prophet Muhammad (sm).[5] Let us bend our head of obedience to our Lord Allah, the Omnipotent.

Oh Musalli!

During your solitary conversation with Allah in *salat*, open the door of your heart before your creator.[6] Approach with all of your prayers before ending of *salat*. Shed tears on going down in prostration. Allah knows the talks of your heart. He understands the language of your eyes. Listen to the yearning prayer of Father Ibraheem (A): 'Oh our Lord! Verily you know what we conceal in our minds and what we express in our lips. Nothing on the earth and in the heaven is hidden from Allah'.[7] Therefore, with fearful respect and deepest faith stand up fixing your hands folded on the chest before your Lord. Raising two hands through *Raf'ul Yadayin* submit yourself before Allah. Thereafter pronounce the greatness of your creator by shouting *Takbeer*. Shattering all prides bend your head in *Ruku* before your creator Allah. Then go down to *Sijdah* (Prostration) putting your fore-head on the ground. Always remember

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5. صَلُّوا كَمَا رَأَيْتُمُونِي أُصَلِّي =Bukhari (Delhi) Ch: 2, Azan, P. 1/88; H/631, 6008, 7246; Mishkat -Albani (Bairut, Al-maktabul Islami, 3rd edn. 1405 A.H./1985 A.D.) H/683 Ch: 4, 'Salat' Para: 6, 'Azan at delay'.
6. إِنَّ أَحَدَكُمْ إِذَا صَلَّى يُنَاجِيْ رَبَّهُ... = Verily when some of you performs salat, he discusses secretly with his Lord'. Bukhari, p. 1/76; Muttafaq 'Alaih, Mishkat H/710, Ch: 4, Salat, Para: 7, 'Mosques and the places of salat', Ahmad, Mishkat H/856, Para: 12, 'Recitation in Salat'.
7. رَبَّنَا إِنَّكَ تَعْلَمُ مَا نُخْفِىْ وَمَا نُعْلِنُ وَمَا يَخْفَى عَلى اللهِ مِنْ شَىْءٍ فِى الْاَرْضِ وَلاَ فِى السَّمَاءِ =Ibraheem 14/38.

His everlasting message, 'If you are grateful, then surely I will give you more. But if you are ungrateful, then you should know that verily My punishment is severe'.[8] He says, 'Oh the son of Adam! make your mind free for my prayer. I will make your heart full of comforts and remove your wants. But if you do not do so, I will make your two hands full of the (worldly) anxieties and I will not remove your wants.[9]

Therefore, come on! to earn the satisfaction of Allah and to gain Heaven in the life hereafter, let us concentrate in *salat*, the greatest *Ibadat* and prayer ceremony of Islam, by saying *takbeer-i-tahreemah,* leaving aside all worldly functions and submit ourselves with devoted, humble and dissolved heart.

مسلک سنت پہ اے سالک چلے جا بے دھڑک
جنت الفردوس تک سیدھی چلی گئی یہ سڑک

Oh Devotee! Go on through the high-way
of Sunnah without any fear.
This high-way is directed straight
to the paradise of *Firdaus.*

Come on! build our life on the light of the holy Quran & Saheeh Hadeeth.

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8. لَئِنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ وَلَئِنْ كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ = Ibraheem 14/7.

9. Hadeeth Qudsi; Ahmad, Tirmizi H/2466; Ibnu Majah H/4107; Do, Mishkat H/5172 Ch: 26, 'To soften the heart'. Sec:2; Albani, Silsila Saheehah H/1359.

بسم الله الرحمن الرحيم

The Prophet (sm) says: صَلُّوْا كَمَا رَأَيْتُمُونِيْ أُصَلِّيْ

You say *salat* as you see me saying of *salat*.[10]

Description of *Salat* in short (مختصر صفة صلاة الرسول ﷺ)

(1) Takbeer-i-Tahreemah: After completion of ablution with firm determination for *salat* facing the *Ka'ba* in standing position, fix your folded hands on the chest placing right on the left to the elbow after raising two hands up to the shoulder saying *Alla-hu Akbar* for *takbeer-i-tareemah* or will place the right wrist on the left and will keep them on the chest.

After placing two hands on the chest and fixing the aim to the place of *sijdah* (prostration) in a very modest way, the *musalli* will begin a good start of his best prayer *salat* with following *Doa* :

اَللَّهُمَّ بَاعِدْ بَيْنِيْ وَبَيْنَ خَطَايَايَ كَمَا بَاعَدْتَ بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ اَللَّهُمَّ نَقِّنِيْ مِنَ الْخَطَايَا كَمَا يُنَقَّى الثَّوْبُ الْأَبْيَضُ مِنَ الدَّنَسِ، اَللَّهُمَّ اغْسِلْ خَطَايَايَ بِالْمَاءِ وَالثَّلْجِ وَالْبَرَدِ–

Pronunciation : *Alla-humma ba-'id baini wa baina khata-ya-ya, kama ba-'adta bainal Mashriqi wal Maghribi. Alla-humma naqqinee minal khata-ya kama yunaqqath thawbul abyazu minad-danasi. Alla-hummaghsil khata-ya-ya bil ma-i waththalji wal baradi'.*

Translation: Oh Allah! You create such distance between me and my sins as you have created distance between the East and the West. Oh Allah! You make me clean from the

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10. Bukhari H/631, 6008, 7246. Mishkat H/683. Ch: 4, Salat, Para: 6.

sins in such a way that a piece of white cloth is cleaned from dirtiness. Oh Allah! You wash away my sins with water, snow and dewdrops.[11]

It is called as *Sana* i.e. *Doa-i-istiftah.* There are another *Doas* also for *Sana*. But this one is most authentic.

(2) Recitation of sura Fatiha: After reading *Doa-i-Istiftah* (*Sana*), will recite *sura Fatiha* after reading *A'oozu billlah* and *Bismillah* and only *Bismillah* in other *rak'ats* with saying *Ameen* loudly at the end of *sura Fatiha,* if the *salat* is *Jehri* (i.e. the *qira-'at* loudly).

Sura Fatiha (The preface) Sura:1, *–Makkiah*:

أَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطَانِ الرَّجِيْمِ ۝ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ ۝ الرَّحْمٰنِ الرَّحِيْمِ ۝ مٰلِكِ يَوْمِ الدِّيْنِ ۝ اِيَّاكَ نَعْبُدُ وَاِيَّاكَ نَسْتَعِيْنُ ۝ اِهْدِنَا الصِّرَاطَ الْمُسْتَقِيْمَ ۝ صِرَاطَ الَّذِيْنَ اَنْعَمْتَ عَلَيْهِمْ ۝ غَيْرِ الْمَغْضُوْبِ عَلَيْهِمْ وَلَا الضَّآلِّيْنَ ۝ (آمين)-

Pronunciation : *A'oozu Billa-hi Minash Shaitoa-nir Rajeem. Bismilla-hir Rahma-nir Raheem. (1) Alhamdullila-hi Rabbil 'A-lameen. (2) Arrahma-nir Raheem. (3) Ma-liki Yawmiddeen. (4) Iyya-ka Na'budu Wa Iyya-ka Nasta'een. (5) Ihdinas Sira-toal Mustaqeem. (6) Sira-toallazeena An'amta 'Alaihim. (7) Ghairil Maghzoobi 'Alaihim Walaz zoa-lleen. (A-meen!).*

Translation : I seek refuge with Allah from the clutches of the expelled *Satan*. In the name of Allah, Most Gracious, Most Merciful. (1) All praises for Allah, the cherisher of the Worlds. (2) Most Gracious, Most Merciful. (3) Lord of the Day of Judgement. (4) You alone we worship and you alone we ask for help. (5) Show us the straight path. (6) The path

11. Muttafaq 'Alaih, Mishkat H/812, Para: 11, Which is to be read after takbeer.

of those whom you have rewarded. (7) Not the path of those who are accursed by you and not of those who go astray'. *Ameen*! (Oh Allah! accept our prayer).

(3) Qira-'at (i.e. recitation): Either *Imam* or alone the *musalli* after reading *sura Fatiha*, will read any other *sura* from the holy *Quran* in the first two *rak'ats*. But if a *Muqtadi* (i.e. the follower of *Imam*), he will just read silently the *sura Fatiha* behind the *Imam* and will listen attentively to the *qira-'at* of the *Imam* in *jehri* (loud) *salat*. But at the *Zuhr* and *'Asr* prayer both the *Imam* and the *Muqtadi* will read *sura Fatiha* and another *sura* in 1st two *rak'ats* and only *sura Fatiha* in the last two *rak'ats*. **(See the suras in P. 22 to P. 31)**

(4) Ruku (Bending): After the *qira-'at* is over, he will raise hands upto the shoulder or to the ear in *Raf'ul Yadayin* and will utter *Alla-hu Akbar* (Allah is greatest) and will bend to the *ruku*. At this position, the two hands will have to be placed on the knees and keep the legs, hands, back and head straight and will read *Doa* of *ruku*.

Doa of Ruku : سُبْحَانَ رَبِّيَ الْعَظِيْمِ *Subha-na Rabbial 'Azeem*. (Most holiest is my fosterer who is the glorious). It should be read at least three times.

(5) Qawmah (standing after bending): After *ruku*, he will rise straight and will stand calmly and will raise two hands upto shoulder facing the *Qibla* and both *Imam* and *Muqtadis* will utter `*Sami'alla-hu liman Hamidah*' (Allah hears him who praises Him). Then will read once *Doa of Qawmah.*

Doa of Qawmah : رَبَّنَا لَكَ الْحَمْدُ *Rabbana Lakal Hamd.*

(Oh our fosterer! All our praises are for you). **Or** will read, رَبَّنَا وَلَكَ الْحَمْدُ حَمْدًا كَثِيرًا طَيِّبًا مُّبَارَكًا فِيْهِ *Rabbana wa lakal Hamdu Hamdan katheeran Toaiebam Muba-rakan feehi.*

(Oh our Fosterer! Countless praises are for you, which is pure and full of blessings). There are another *Doas* for *Qawmah.*

(6) Sijdah (Prostration): After reading *Doa of Qawmah,* will go down to *sijdah* saying *Alla-hu Akbar* and will keep two hands first and then two knees on the ground and will read the *Doa* time and again. In this position two hands will have to be placed normally on the ground alongwith the shoulder or the ears. The elbows and armpits will remain free and will not recline to the knees or ground. The prostration will be longer and the back will be straight. As if, a kid may pass under the space.

On rising from *sijdah* the *musalli* will sit on the left foot and the right foot will be kept in straight position. At this stage will sit calmly and will read *Doa.* Then with saying *Alla-hu Akbar* will go to the 2nd *sijdah* and read the *Doa*. In *ruku* and *sijdah* will not read the Quranic *Doas* (Verses). In the 2nd and 4th *rak'at* just before standing after rising from *sijdah* will sit a little. This is known as *Jalsa-i-Istirahat* i.e. sitting for relief. Thereafter he will stand pressing two hands on the ground.

Doa of Sijdah : سُبْحَانَ رَبِّيَ الْأَعْلَى *Subha-na Rabbial A'la* (Most holiest is my fosterer who is the highest) at least three times. There are another *Doas* for *ruku* and *sijdah.*

Doa of sitting between two Sijdas :

اَللّٰهُمَّ اغْفِرْ لِيْ وَارْحَمْنِيْ وَاجْبُرْنِيْ وَاهْدِنِيْ وَعَافِنِيْ وَارْزُقْنِيْ–

Pronunciation: *Alla-hummaghfirlee, Warhamnee, Wajburnee, Wahdinee, wa A'-finee, Warzhuqnee'.*

Translation: 'Oh Allah! Forgive me, be kind to me, rectify my condition, show me true path, give me health and give me livelihood'.[12]

(7) Sitting: At the end of 2nd *rak'at* the *musalli* will sit. If it is first sitting, he will have to read '*Attahiatu*' only and will stand for the 3rd *rak'at*. If it is last sitting then after reading '*Attahiatu*' will read '*Darood*' and *'Doa Mathoorah'* and if possible will read much other *Doas*. In the 1st sitting will sit on the left foot and in the last sitting the toes of the left leg will have to be produced to the right side a little and will sit on the left buttock while the right foot will remain straight, pointing the toes towards the *Qibla*.

At the time of sitting, the fingers of the left hand to be placed on the left knee pointing to the *qibla* in a normal position and the right hand in closed fist like the Bangla number of 53 will have to beckon with moving the fore-finger till conclusion of the prayer by turning with *Salam*. The eye-sight of the *musalli* will follow the direction of the finger and not to go beyond it.

Doas of sitting :

(a) Tashahhud (Attahia-tu) :

اَلتَّحِيَّاتُ لِلّٰهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ، اَلسَّلاَمُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ، اَلسَّلاَمُ عَلَيْنَا وَعَلَى عِبَادِ اللهِ الصَّالِحِيْنَ، أَشْهَدُ أَنْ لآ إِلَهَ إِلاَّ اللهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُوْلُهُ–

Pronunciation : *Attahia-tu lilla-hi Wassalawa-tu Wattoaiyeba–tu, Assala-mu 'Alaika Ayuhan Nabiu wa Rahmatulla-hi wa Baraka-tuhu. Assala-mu 'Alaina wa 'Ala 'Iba-dilla-his Soa-liheen. Ashhadu Alla Ila-ha illalla-hu wa Ashhadu Anna Muhammadan 'Abduhu wa Rasooluh.*

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12. Tirmizi H/284; Ibnu Majah H/898; Abu Daud H/850; Do, Mishkat H/900, Para: 14; Nayl 3/129.

Translation : 'All honour, all prayer and all the holy things are for Allah. Oh Prophet! Peace be upon you and the kindness and bounties of Allah be showered upon you. Peace be showered on us and on the pious slaves of Allah. I bear witness that there is none to be worshipped except Allah and I bear witness that Muhammad is His slave and His Messenger'. (*Bukhari & Muslim*).[13]

(b) Darood (Benediction) **:**

اَللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَّعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيْمَ إِنَّكَ حَمِيْدٌ مَّجِيْدٌ- اَللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَّعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيْمَ وَعَلَى آلِ إِبْرَاهِيْمَ إِنَّكَ حَمِيْدٌ مَّجِيْدٌ-

Pronunciation : *Alla-humma Salle 'Ala Muhammadeun wa 'Ala A-le Muhammadin Kama Sallaita 'Ala Ibra-heema wa 'Ala A-le Ibra-heema Innaka Hameedum Majeed. Alla-humma Ba-rek 'Ala Muhammadeun wa 'Ala A-le Muhammadin Kama Ba-rakta 'Ala Ibra-heema wa 'Ala A-le Ibra-heema, Innaka Hameedum Majeed*.

Translation : 'Oh Allah! shower kindness on Muhammad and his family members, as you have showered your kindness on Ibraheem and his family members. Verily you are praiseworthy and honourable. Oh Allah! You shower bounties on Muhammad and his family members as you have showered your bounties on Ibraheem and his family members. Verily you are praiseworthy and honourable'.[14]

(c) Doa-i-Mathoorah (i.e. *Doa* narrated in *hadeeth*) such as**:**

اَللَّهُمَّ إِنِّيْ ظَلَمْتُ نَفْسِيْ ظُلْمًا كَثِيْرًا وَّلاَ يَغْفِرُ الذُّنُوْبَ إِلاَّ أَنْتَ، فَاغْفِرْلِيْ مَغْفِرَةً مِّنْ عِنْدِكَ وَارْحَمْنِيْ إِنَّكَ أَنْتَ الْغَفُوْرُ الرَّحِيْمُ-

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13. Muttafaq 'Alaih, Mishkat H/909, Ch: 4, Salat, Para: 15, Tashahhud.
14. Muttafaq 'Alaih, Mishkat H/919, Para: 16, Darood on the Prophet (sm) and its merit; Sifat. P.147. See F. N. 2-3.

Pronunciation : *Alla-humma Innee Zalamtu Nafsee Zulman Kathee-raon wala Yaghferuz Zunooba Illa Anta, Faghfirlee Maghfiratam min 'Indika warhamnee Innaka Antal Ghafoorur Raheem.*

Translation : Oh Allah! I have made a lot of torture on myself. There is none to forgive these sins except you. So, forgive me especially from yourself and be kind to me. Verily you are forgiving and kind'.[15]

(8) Salam : After *Doa-i-Mathoorah* the *musalli* will turn his head first to the right and then to the left with the utterance of *'Assala-mu 'Alaikum wa Rahmatulla-h'* (peace and kindness of Allah be upon you). After the end of the 1st *salam,* may be added *'wa Baraka-tuhu'* ('and his bounties').

Thus after ending of *salat* he will utter once loudly *'Alla-hu Akbar'* (Allah is greatest) and '*Astaghfirullah*' ('I seek pardon to Allah') three times. If he is an *Imam*, he will sit towards *Muqtadis* by turning to the right or left and will read the *Doa* below and other *Doas*.

اَللّٰهُمَّ أَنْتَ السَّلاَمُ، وَمِنْكَ السَّلاَمُ، تَبَارَكْتَ يَا ذَا الْجَلاَلِ وَالْإِكْرَامِ–

Pronunciation : *Alla-humma Antas Sala-mu wa minkas Sala-mu Taba-rakta Ya zal jala-li wal Ikra-m.*

Translation : Oh Allah! You are peace and from you comes the peace. You are the benevolent. Oh! the owner of dignity and honour'.

After reading upto this he may get him up.[16] Other *Doas* after it, pl. see in the chapter '*Zikr* after *salat'*.

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15. Muttafaq 'Alaih, Mishkat H/942, Para: 17, Doa in Tashahhud; Bukhari H/834 Ch: 2, Azan, Para: 149, Doa before salam.
16. Muslim, Mishkat H/960, Para: 18. 'Zikr after salat'. See other *Doas* after *Salam* in the related chapter of this book.

Essential Suras

(السور الضرورية)

After reading sura Fatiha will recite in first two *rak'ats* from other *suras* or from any two of the *suras* given below successively.

(1) Sura Zhilzhal (The Earthquake) Sura: 99, *-Makkiah***:**

بِسۡمِ اللّٰهِ الرَّحۡمٰنِ الرَّحِيۡمِ

اِذَا زُلۡزِلَتِ الۡاَرۡضُ زِلۡزَالَهَا ۙ﴿۱﴾ وَاَخۡرَجَتِ الۡاَرۡضُ اَثۡقَالَهَا ۙ﴿۲﴾ وَقَالَ الۡاِنۡسَانُ مَا لَهَا ۚ﴿۳﴾ يَوۡمَئِذٍ تُحَدِّثُ اَخۡبَارَهَا ۙ﴿۴﴾ بِاَنَّ رَبَّكَ اَوۡحٰى لَهَا ؕ﴿۵﴾ يَوۡمَئِذٍ يَّصۡدُرُ النَّاسُ اَشۡتَاتًا ۙ لِّيُرَوۡا اَعۡمَالَهُمۡ ؕ﴿۶﴾ فَمَنۡ يَّعۡمَلۡ مِثۡقَالَ ذَرَّةٍ خَيۡرًا يَّرَهٗ ؕ﴿۷﴾ وَمَنۡ يَّعۡمَلۡ مِثۡقَالَ ذَرَّةٍ شَرًّا يَّرَهٗ ﴿۸﴾

Pronunciation : (1) *Iza Zhulzhilatil Arzu Zhilzha-laha. (2) Wa Akhrajatil Arzu Athqa-laha. (3) Wa Qa-lal Insa-nu ma laha? (4) Yawmaizin Tuhaddithu Akhba-raha. (5) Beanna Rabbaka Awha laha. (6) Yawmaizin Yasdurun Na-su Ashta-tal leyurao A'ma-lahum. (7) Famain Ya'mal Mithqa-la Zarratin Khairain Yarah. (8) Wamain Ya'mal Mithqa-la Zarratin Sharrain Yarah.*

In the name of Allah, Most Gracious, Most Merciful.

Translation : (1) When the Earth will be shaken with its (final) earthquake. (2) And when the Earth throws out its (hidden) burdens. (3) And the man will cry 'what is the matter with it? (4) On that Day it will describe all her tidings (happened over it). (5) Because your Lord will reveal it. (6) On that Day the mankind will appear in various groups, for their deeds to be shown to them. (7) Then anyone will see his virtuous deed he has done equal to an atom. (8) And anyone will see his vicious deed he has done equal to an atom.

(2) Sura 'A-diya-t (Steeds that run) Sura:100, *-Makkiah***:**

بِسۡمِ اللّٰهِ الرَّحۡمٰنِ الرَّحِیۡمِ

وَالۡعٰدِیٰتِ ضَبۡحًا ۙ﴿۱﴾ فَالۡمُوۡرِیٰتِ قَدۡحًا ۙ﴿۲﴾ فَالۡمُغِیۡرٰتِ صُبۡحًا ۙ﴿۳﴾ فَاَثَرۡنَ بِہٖ نَقۡعًا ۙ﴿۴﴾ فَوَسَطۡنَ بِہٖ جَمۡعًا ۙ﴿۵﴾ اِنَّ الۡاِنۡسَانَ لِرَبِّہٖ لَکَنُوۡدٌ ۚ﴿۶﴾ وَ اِنَّہٗ عَلٰی ذٰلِکَ لَشَہِیۡدٌ ۚ﴿۷﴾ وَ اِنَّہٗ لِحُبِّ الۡخَیۡرِ لَشَدِیۡدٌ ؕ﴿۸﴾ اَفَلَا یَعۡلَمُ اِذَا بُعۡثِرَ مَا فِی الۡقُبُوۡرِ ۙ﴿۹﴾ وَ حُصِّلَ مَا فِی الصُّدُوۡرِ ۙ﴿۱۰﴾ اِنَّ رَبَّہُمۡ بِہِمۡ یَوۡمَئِذٍ لَّخَبِیۡرٌ ﴿۱۱﴾

Pronunciation : *(1) Wal 'A-diya-ti Zabha. (2) Fal Mooria-ti Qadha. (3) Fal Mugheera-ti Subha. (4) Fa'atharna bihi Naq'a. (5) Fawasatna bihi Jam'a. (6) Innal Insa-na li Rabbihi Lakanood. (7) Wa Innahu 'ala Za-lika lashaheed. (8) Wa Innahu lihubbil khairi Lashadeed. (9) Afala Ya'lamu iza Bu'thira ma fil Quboor. (10) Wa Hussila ma Fissudoor. (11) Inna Rabbahum bihim Yawmaizil Lakhabeer.*

In the name of Allah, Most Gracious, Most Merciful.

Translation : (1) By the steeds that run with panting breath. (2) And the steeds that disperse sparks of fire by striking their hoofs. (3) And the steeds that raid at dawn. (4) And raise the dust in clouds at that time. (5) And then enter the midst of the foe. (6) Verily the man is ungrateful to his Lord. (7) And to that (fact) he bears witness (by his deeds). (8) And verily he is blind in his love of wealth. (9) Does he not know when the contents of the graves are poured forth (i. e. all mankind is resurrected)? (10) And will be made manifest which were hidden in the breasts. (11) Verily their Lord is well known about what will be done to them at that Day (of Resurrection).

(3) Sura Qa-re'ah (The Day of Striking) Sura:101, *-Makkiah*:

بِسۡمِ اللّٰهِ الرَّحۡمٰنِ الرَّحِيۡمِ

اَلۡقَارِعَةُ ۙ﴿۱﴾ مَا الۡقَارِعَةُ ۚ﴿۲﴾ وَمَاۤ اَدۡرٰىكَ مَا الۡقَارِعَةُ ؕ﴿۳﴾ يَوۡمَ يَكُوۡنُ النَّاسُ كَالۡفَرَاشِ الۡمَبۡثُوۡثِ ۙ﴿۴﴾ وَتَكُوۡنُ الۡجِبَالُ كَالۡعِهۡنِ الۡمَنۡفُوۡشِ ؕ﴿۵﴾ فَاَمَّا مَنۡ ثَقُلَتۡ مَوَازِيۡنُهٗ ۙ﴿۶﴾ فَهُوَ فِىۡ عِيۡشَةٍ رَّاضِيَةٍ ؕ﴿۷﴾ وَاَمَّا مَنۡ خَفَّتۡ مَوَازِيۡنُهٗ ۙ﴿۸﴾ فَاُمُّهٗ هَاوِيَةٌ ؕ﴿۹﴾ وَمَاۤ اَدۡرٰىكَ مَا هِيَهۡ ؕ﴿۱۰﴾ نَارٌ حَامِيَةٌ ﴿۱۱﴾

Pronunciation : *(1) Al Qa-re'atu. (2) Mal Qa-re'ah. (3) Wa ma Adra-ka mal Qa-re'ah. (4) Yawma Yakoonun Na-su kal Fara-shil Mabthooth. (5) Wa Takoonul jiba-lu kal 'ihnil Manfoosh. (6) Fa Amma man thaqulat Mawa-zheenuhu (7) Fahua fee 'eeshatir Ra-ziah. (8) Wa Amma man Khaffat Mawa-zheenuhu. (9) Fa Ummuhu Ha-wiyah. (10) Wa ma Adra-ka ma Hiyah? (11) Na-run Ha-miyah.*

In the name of Allah, Most Gracious, Most Merciful.

Translation : (1) The striking. (2) What is the striking? (3) Do you know what is the striking? (4) The Day when the men will be like scattered moths. (5) And the mountain will be like carded wool. (6) Then, whose balance (of virtuous deeds) will be heavy in scale (7) He will live a pleasant life (in Heaven). (8) But, whose balance (of good deeds) will be light (9) He will have his home in *Ha-wiyah*. (10) Do you know what is it? (11) A fire fiercely blazing.

(4) Sura Taka-thur (Desire for more) Sura:102, *-Makkiah*:

بِسۡمِ اللّٰهِ الرَّحۡمٰنِ الرَّحِيۡمِ

اَلۡهٰكُمُ التَّكَاثُرُ ۙ﴿۱﴾ حَتّٰى زُرۡتُمُ الۡمَقَابِرَ ؕ﴿۲﴾ كَلَّا سَوۡفَ تَعۡلَمُوۡنَ ۙ﴿۳﴾ ثُمَّ كَلَّا سَوۡفَ تَعۡلَمُوۡنَ ؕ﴿۴﴾ كَلَّا لَوۡ تَعۡلَمُوۡنَ عِلۡمَ الۡيَقِيۡنِ ؕ﴿۵﴾ لَتَرَوُنَّ الۡجَحِيۡمَ ۙ﴿۶﴾ ثُمَّ لَتَرَوُنَّهَا عَيۡنَ الۡيَقِيۡنِ ۙ﴿۷﴾ ثُمَّ لَتُسۡـئَلُنَّ يَوۡمَئِذٍ عَنِ النَّعِيۡمِ ﴿۸﴾

Pronunciation : (1) *Alha-kumut Taka-thur. (2) Hatta Zhurtumul Maqa-bir. (3) Kalla Sawfa Ta'lamoona. (4) Thumma Kalla Sawfa Ta'lamoon. (5) Kalla Lao Ta'lamoona 'Ilmal Yaqeen. (6) Lataravunnal Jaheem. (7) Thumma Lataravunnaha 'Ainal Yaqeen (8). Thumma Latus'alunna Yawma'izin 'Anin Na'eem.*

In the name of Allah, Most Gracious, Most Merciful.

Translation : (1) The desire for more makes you unconcerned (about the life hereafter). (2) Until you visit the graves. (3) But nay, you shall come to know soon. (4) Again nay, you shall come to know soon. (5) Nay! if you know the sure knowledge, (then you never be unconcerned). (6) Certainly you shall see the Hell-fire. (7) Again, you shall see it with certainty of sight. (8) Then you shall be asked on that Day about the blessings upon you.

(5) Sura 'Asr (The Time) Sura:103, *-Makkiah***:**

بِسۡمِ اللّٰهِ الرَّحۡمٰنِ الرَّحِيۡمِ

وَالۡعَصۡرِ ۙ‏ ﴿۱﴾ اِنَّ الۡاِنۡسَانَ لَفِىۡ خُسۡرٍ ۙ‏ ﴿۲﴾ اِلَّا الَّذِيۡنَ اٰمَنُوۡا وَعَمِلُوا الصّٰلِحٰتِ وَتَوَاصَوۡا بِالۡحَقِّ ۙ وَتَوَاصَوۡا بِالصَّبۡرِ ﴿۳﴾

Pronunciation : (1) *Wal 'Asr. (2) Innal Insa-na Lafee Khusr. (3) Illallazeena A-manu Wa'amilus Soa-liha-ti Watawa-saw bil Haqqi Watawa-saw bis Sabr.*

In the name of Allah, Most Gracious, Most Merciful.

Translation : (1) By the time (through the ages). (2) Verily the man is in loss. (3) Except those who believe in Allah (with knowledge) and do righteous deeds and those who advise each other for truth and who advise each other for patience.

(6) Sura Humazhah (The Slanderer) Sura:104, *-Makkiah***:**

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةِ ۝١ الَّذِيْ جَمَعَ مَالًا وَّعَدَّدَهٗ ۝٢ يَحْسَبُ اَنَّ مَالَهٗٓ اَخْلَدَهٗ ۝٣ كَلَّا لَيُنْۢبَذَنَّ فِي الْحُطَمَةِ ۝٤ وَمَآ اَدْرٰىكَ مَا الْحُطَمَةُ ۝٥ نَارُ اللّٰهِ الْمُوْقَدَةُ ۝٦ الَّتِيْ تَطَّلِعُ عَلَى الْاَفْـِٕدَةِ ۝٧ اِنَّهَا عَلَيْهِمْ مُّؤْصَدَةٌ ۝٨ فِيْ عَمَدٍ مُّمَدَّدَةٍ ۝٩

Pronunciation : (1) *Wailullikulli Humazhatil Lumazhah. (2) Allazi Jama'a Ma-lawn W'addadah. (3) Yahsabu Anna Ma-lahu Akhladah. (4) Kalla layumbazanna fil Hutamah. (5) Wa ma Adra-ka mal Hutamah. (6) Na-rulla-hil Mooqadah. (7) Allatee Tattali'u 'Alal Af'idah. (8) Innaha 'Alaihim Mu'sadah. (9) Fee 'Amadim Mumaddadah.*

In the name of Allah, Most Gracious, Most Merciful.

Translation : (1) Woe to every slanderer in front and every backbiter in absence. (2) Who has gathered wealth and counted it. (3) He thinks that his wealth will make him last for ever. (4) Never be so. He will verily be thrown into the crushing fire *'Hutamah'*. (5) Do you know what the *'Hutamah'* is? (6) The fire of Allah kindled. (7) Which will reach up to the hearts. (8) Verily it shall be closed upon them. (9) In the pillars outstretched.

(7) Sura Feel (The Elephant) Sura:105, *-Makkiah*:

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

اَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِاَصْحٰبِ الْفِيْلِ ۝١ اَلَمْ يَجْعَلْ كَيْدَهُمْ فِيْ تَضْلِيْلٍ ۝٢ وَّاَرْسَلَ عَلَيْهِمْ طَيْرًا اَبَابِيْلَ ۝٣ تَرْمِيْهِمْ بِحِجَارَةٍ مِّنْ سِجِّيْلٍ ۝٤ فَجَعَلَهُمْ كَعَصْفٍ مَّاْكُوْلٍ ۝٥

Pronunciation : *(1) Alam Tara Kaifa Fa'ala Rabbuka bi Asha-bil Feel.(2) Alam Yaj'al Kaidahum fee Tazleel? (3) Wa*

Arsala 'Alaihim Toairan Aba-beel? (4) Tarmeehim bi Hija-ratim min Sijjeel. (5) Faja'alahum ka'asfim Ma'kool.

In the name of Allah, Most Gracious, Most Merciful.

Translation : (1) Have you not heard how your Lord (Allah) has dealt with the army with Elephants ? (2) Did He not make their plot go astray? (3) And He sent birds on them in flocks (4) And Who had thrown stones of baked clay on them. (5) Then He made them like bran eaten up.

(8) Sura Quraish (The Quraish dynasty, the Custodians of the holy Ka'ba) Sura:106, *-Makkiah* **:**

بِسۡمِ اللّٰهِ الرَّحۡمٰنِ الرَّحِيۡمِ

لِاِيۡلٰفِ قُرَيۡشٍ ۙ﴿۱﴾ اٖلٰفِهِمۡ رِحۡلَةَ الشِّتَآءِ وَالصَّيۡفِ ۚ﴿۲﴾ فَلۡيَعۡبُدُوۡا رَبَّ هٰذَا الۡبَيۡتِ ۙ﴿۳﴾
الَّذِىۡۤ اَطۡعَمَهُمۡ مِّنۡ جُوۡعٍ ۙ وَّاٰمَنَهُمۡ مِّنۡ خَوۡفٍ ﴿۴﴾

Pronunciation : *(1) Le'i-la-fi Quraish. (2) 'i-la-fihim Rihlatash Shita-i Wassaif. (3) Fal Ya'budoo Rabba Ha-zal Bayit. (4) Allazi At'amahum min joo'eon wa A-manahum min khawf.*

In the name of Allah, Most Gracious, Most Merciful.

Translation : (1) For the deep attachment of the Quraish. (2) For their attachment of business tours in winter (to Yemen) and in summer (to Syria). (3) So, they should worship the Lord of this House. (4) Who has fed them food in hunger and has made them safe from fear.

[The livelihood of the Quraish would depend on their business-tour to the Yaman at the winter and to the Syria at the summer season. They were honoured througout the Arab for the cause of that, they were the servants of the 'house of Allah'. For this reason their caravans would have been safe always.]

(9) Sura Ma-'oon (Needs of daily use) Sura:107, *-Makkiah***:**

بِسۡمِ اللّٰهِ الرَّحۡمٰنِ الرَّحِیۡمِ

اَرَءَیۡتَ الَّذِیۡ یُکَذِّبُ بِالدِّیۡنِ ؕ﴿۱﴾ فَذٰلِکَ الَّذِیۡ یَدُعُّ الۡیَتِیۡمَ ۙ﴿۲﴾ وَلَا یَحُضُّ عَلٰی طَعَامِ الۡمِسۡکِیۡنِ ؕ﴿۳﴾ فَوَیۡلٌ لِّلۡمُصَلِّیۡنَ ۙ﴿۴﴾ الَّذِیۡنَ ہُمۡ عَنۡ صَلَاتِہِمۡ سَاہُوۡنَ ۙ﴿۵﴾ الَّذِیۡنَ ہُمۡ یُرَآءُوۡنَ ۙ﴿۶﴾ وَیَمۡنَعُوۡنَ الۡمَاعُوۡنَ ﴿۷﴾

Pronunciation : *(1) Ara'aitallazee Yukazzibu biddeen? (2) Faza-likallazee Yadu'ul Yateem. (3) Wala Yahuzzu 'ala Toa'a-mil Miskeen. (4) Fa wailullil Musalleen. (5) Allzeenahum 'un Sala-tihim Sa-hoon. (6) Allazeenahum yura-'oona. (7) Wa Yamna'oonal Ma-'oon.*

In the name of Allah, Most Gracious, Most Merciful.

Translation : (1) Have you seen him who denies the Day of judgement? (2) That is he, who repulses the orphan (harshly). (3) And does not encourage one to feed have nots. (4). So, woe to the worshipers. (5) Who are indifferent in their *salat.* (6) Who perform it just to show. (7) And prevent (to give) the needs of daily use.

(10) Sura Kauthar (A River in Paradise) Sura:108,*-Madaniah***:**

بِسۡمِ اللّٰهِ الرَّحۡمٰنِ الرَّحِیۡمِ

اِنَّاۤ اَعۡطَیۡنٰکَ الۡکَوۡثَرَ ؕ﴿۱﴾ فَصَلِّ لِرَبِّکَ وَانۡحَرۡ ؕ﴿۲﴾ اِنَّ شَانِئَکَ ہُوَ الۡاَبۡتَرُ ﴿۳﴾

Pronunciation : *(1) Inna A'toaina-kal Kauthar. (2) Fasalli li Rabbika Wanhar. (3) Inna Sha-ni'aka Huwal Abtar.*

In the name of Allah, Most Gracious, Most Merciful.

Translation : (1) Verily we have gifted you the *'Kauthar'.* (2) So, you pray to your Lord and sacrifice for him. (3) Surely your enemy is having no descendants.

(11) Sura Ka-firoon (The Infidels) Sura:109, *-Makkiah***:**

بِسۡمِ اللّٰهِ الرَّحۡمٰنِ الرَّحِيۡمِ

قُلۡ يٰۤاَيُّهَا الۡكٰفِرُوۡنَ ۙ﴿۱﴾ لَاۤ اَعۡبُدُ مَا تَعۡبُدُوۡنَ ۙ﴿۲﴾ وَلَاۤ اَنۡتُمۡ عٰبِدُوۡنَ مَاۤ اَعۡبُدُ ۚ﴿۳﴾ وَلَاۤ اَنَا عَابِدٌ مَّا عَبَدۡتُّمۡ ۙ﴿۴﴾ وَلَاۤ اَنۡتُمۡ عٰبِدُوۡنَ مَاۤ اَعۡبُدُ ؕ﴿۵﴾ لَكُمۡ دِيۡنُكُمۡ وَلِىَ دِيۡنِ ﴿۶﴾

Pronunciation : *(1) Qul Ya Ayuhal Ka-firoon! (2) La A'budu ma Ta'budoon. (3) Wala Antum 'A-bedoona ma A'bud. (4) Wala Ana 'A-bedum ma 'Abadtum. (5) Wala Antum 'A-bedoona ma A'bud. (6) Lakum Deenukum walia Deen.*

In the name of Allah, Most Gracious, Most Merciful.

Translation : (1) Say! Oh Infidels! (2) I do not worship which you worship. (3) And you are not the worshipers of whom I worship. (4) I am not worshiper of which you worship. (5) And you are not the worshipers of whom I worship. (6) To you your *Deen* and to me my *Deen* (way of life).

(12) Sura Nasr (The Help) Sura:110, *-Madaniah***:**

بِسۡمِ اللّٰهِ الرَّحۡمٰنِ الرَّحِيۡمِ

اِذَا جَآءَ نَصۡرُ اللّٰهِ وَالۡفَتۡحُ ۙ﴿۱﴾ وَرَاَيۡتَ النَّاسَ يَدۡخُلُوۡنَ فِىۡ دِيۡنِ اللّٰهِ اَفۡوَاجًا ۙ﴿۲﴾ فَسَبِّحۡ بِحَمۡدِ رَبِّكَ وَاسۡتَغۡفِرۡهُ ؕ اِنَّهٗ كَانَ تَوَّابًا ﴿۳﴾

Pronunciation : *(1) Iza ja-'a Nasrulla-hi wal Fathu. (2) Wa Ra'itanna-sa Yadkhuloona fee Deenilla-hi Afwa-ja-. (3) Fasabbih Bihamdi Rabbika Wastaghfirhu, Innahu ka-na Tauwa-ba-.*

In the name of Allah, Most Gracious, Most Merciful.

Translation : (1) When there comes the help of Allah and the victory (of Makkah). (2) And you see the people enter in crowds into the *Deen* of Allah (i.e. in Islam). (3) So you glorify with praises of your Lord (Allah) and ask His forgiveness. Verily He is too much forgiving to the repented ones.

(13) Sura Lahab (The Flame) Sura:111, *-Makkiah* **:**

بِسۡمِ اللّٰهِ الرَّحۡمٰنِ الرَّحِيۡمِ

تَبَّتۡ يَدَاۤ اَبِىۡ لَهَبٍ وَّتَبَّ ؕ‏ ﴿۱﴾ مَاۤ اَغۡنٰى عَنۡهُ مَالُهٗ وَمَا كَسَبَ ؕ‏ ﴿۲﴾ سَيَصۡلٰى نَارًا ذَاتَ لَهَبٍ ۖۚ‏ ﴿۳﴾ وَّامۡرَاَتُهٗ ؕ حَمَّالَةَ الۡحَطَبِ‌ ۚ‏ ﴿۴﴾ فِىۡ جِيۡدِهَا حَبۡلٌ مِّنۡ مَّسَدٍ ﴿۵﴾

Pronunciation : *(1) Tabbat Yadaa Abee Lahabeon wa Tabba. (2) Ma Aghna 'Anhu Ma-luhu wama kasab. (3) Sayasla-Na-ran Za-ta Lahabeon (4) Wamra'atuhu; Hamma-latal Hatab. (5) Fee jeediha Hablum mim Masad.*

In the name of Allah, Most Gracious, Most Merciful.

Translation : (1) Perish the two hands of Abu Lahab and perish he. (2) Did not come to his help a little his wealth and what he has earned. (3) Very soon he will be burnt in a fire of blazing flame. (4) And his wife too; who carries wood. (5) Round her neck is a twisted rope of dates-leaf.

[Abu Lahab was an uncle and nearest neighbour enemy of the Prophet (sm). His wife Umme Jameel was the sister of Abu Sufyan.]

(14) Sura Ikhlas (The Purity of Faith) Sura:112, *-Makkiah***:**

بِسۡمِ اللّٰهِ الرَّحۡمٰنِ الرَّحِيۡمِ

قُلۡ هُوَ اللّٰهُ اَحَدٌ ۚ‏ ﴿۱﴾ اَللّٰهُ الصَّمَدُ ۚ‏ ﴿۲﴾ لَمۡ يَلِدۡ ۙ وَلَمۡ يُوۡلَدۡ ۙ‏ ﴿۳﴾ وَلَمۡ يَكُنۡ لَّهٗ كُفُوًا اَحَدٌ ﴿۴﴾

Pronunciation : *(1) Qul Huwalla-hu Ahad. (2) Alla–hus Samad. (3) Lam Yalid wa lam Yulad. (4) Wa lam Yakullahu Kufuwan Ahad.*

In the name of Allah, Most Gracious, Most Merciful.

Translation : (1) Say, He is Allah, The One (and only). (2) Allah is not dependent on any. (3) He begets none, nor He is begotten. (4) And there is none equal unto Him.

(15) Sura Falaq (The Dawn) Sura:113, *-Madaniah***:**

بِسۡمِ اللّٰهِ الرَّحۡمٰنِ الرَّحِيۡمِ

قُلۡ اَعُوۡذُ بِرَبِّ الۡفَلَقِ ۙ‏ ﴿۱﴾ مِنۡ شَرِّ مَا خَلَقَ ۙ‏ ﴿۲﴾ وَمِنۡ شَرِّ غَاسِقٍ اِذَا وَقَبَ ۙ‏ ﴿۳﴾ وَمِنۡ شَرِّ النَّفّٰثٰتِ فِى الۡعُقَدِ ۙ‏ ﴿۴﴾ وَمِنۡ شَرِّ حَاسِدٍ اِذَا حَسَدَ ﴿۵﴾

Pronunciation : *(1) Qul A'oozu bi Rabbil Falaq. (2) Min Sharri ma- Khalaq. (3) Wa min Sharri Ghaseqin Iza Waqab. (4) Wa min Sharrin Naff-atha-ti fil 'Uqad. (5) Wa min Sharri Hasidin Iza Hasad.*

In the name of Allah, Most Gracious, Most Merciful.

Translation : (1) Say! I seek refuge with the Lord of the Dawn. (2) From the evil of what He has created. (3) And from the evil of darkness of night when it overspreads. (4) And from the evil of bad women who blow into the knots. (5) And from the evil of the envier when he envies.

(16) Sura Nass (The Mankind) Sura: 114, *-Madaniah* **:**

بِسۡمِ اللّٰهِ الرَّحۡمٰنِ الرَّحِيۡمِ

قُلۡ اَعُوۡذُ بِرَبِّ النَّاسِۙ‏ ﴿۱﴾ مَلِكِ النَّاسِۙ‏ ﴿۲﴾ اِلٰهِ النَّاسِۙ‏ ﴿۳﴾ مِنۡ شَرِّ الۡوَسۡوَاسِ ۙ ۥ الۡخَـنَّاسِ ۙ‏ ﴿۴﴾ الَّذِىۡ يُوَسۡوِسُ فِىۡ صُدُوۡرِ النَّاسِۙ‏ ﴿۵﴾ مِنَ الۡجِنَّةِ وَالنَّاسِ ﴿۶﴾

Pronunciation : *(1) Qul A'oozu bi Rabbin Na-ss. (2) Malikin Na-ss. (3) Ila-hin Na-ss. (4) Min Sharril Waswa-sil Khanna-ss. (5) Allazi Yuwasvisu fee Sudoorin Na-ss. (6) Minal Jinnati wan Na-ss.*

In the name of Allah, Most Gracious, Most Merciful.

Translation : (1) Say! I seek refuge with the cherisher of mankind. (2) The ruler of mankind. (3) The *Ma'bood* (to be worshipped) of mankind. (4) From the evil of whisper of the secret *Satan*. (5) Who whispers in the hearts of the mankind. (6) From among the *Jinn* and from among the men.

Information about Salat (معلومات في الصلاة)

1. Definition of Salat (معني الصلاة)

The dictionary meaning of *salat* is *Doa*, blessing and seeking forgiveness.[17] The terminology meaning of *'Salat'* is to perform the greatest prayer of forgiveness of a faithful slave before Allah according to the ways given by the *Islamic shari'ah*, which starts with *Takbeer-i-tahreemah* and ends with *Salam*.[18]

2. Obligation of salat and its number of rak'ats (فى فرضية الصلاة وعدد ركعاهّا)

Just after being prophet, the *salat* had been *Farz*. This was for the *Fajr* and *'Asr* only by two and two *rak'ats* (*qurtubi*). As Allah says, وَسَبِّحْ بِحَمْدِ رَبِّكَ بِالْعَشِيِّ وَالْإِبْكَارِ and you celebrate praises of your Lord in the evening (before sunset) and in the morning (before sunrise).[19] 'A-yesha (R) said that the *salat* in beginning was of two *rak'at*s in dwelling and in journey.[20] Besides, the *Tahajjud salat* was 'additional' (نَافِلَةً) for the prophet (sm) *(Isra 17/79)*. The *sahabis* also used to say night *salat* regularly to follow Him.[21] Then at the night of *Mi'raj* the five times of daily *salat* have been ordained.[22]

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17. الصلاة اي الدعاء والرحمة والاستغفار، صلي صلاة اي دعا، عبادة فيها ركوع و سجود Al-Qamoosul Muheett p. 1681.
18. مِفْتَاحُ الصَّلاةِ الطُّهُورُ وَتَحْرِيمُهَا التَّكْبِيرُ وَتَحْلِيلُهَا التَّسْلِيمُ -Abu Daud, Tirmizi, Daremi. Mishkat, Ch: 3, 'Cleanness', H/312; Muslim, Mishkat, Ch: 4, 'Salat' H/791. Para: 10, 'Description of salat'.
19. Ghafir/Mumin 40/55; Mir'at 2/269.
20. Muslim H/685; Abu Daud H/1198; Fiqhus Sunnah 1/211.
21. Muzzammil 73/20; Tafseer Qurtubi.
22. Muttafaq 'Alaih, Muslim, Mishkat H/5862-65, Ch: 29, 'Fazail & Shamail' Para: 6, Mi'raj.

These are : Fajr, Zuhr, ‘Asr, Maghrib and ‘Esha.[23] Except these, there is *Farz salat* of *jum‘ah*, which is to be said at the noon of the day of *jum‘ah* in a week.[24] After saying *jum‘ah*, the *Zuhr* would not be said. As because the *jum‘ah* is the substitute of *Zuhr*.[25]

There are 17 *rak‘ats Farz salat* of five times in a day & night and 15 *rak‘ats* in the day of *jum‘ah* and 12 or 10 *rak‘ats* of *Sunnat-i-Muakkadah*. Such as : **(1) Fajr :** 2 *rak‘ats sunnat*, then 2 *rak‘ats Farz* **(2) Zuhr :** 4 or 2 *rak‘ats sunnat*, then 4 *rak‘ats* Farz and then 2 *rak‘ats sunnat* **(3) ‘Asr :** 4 *rak‘ats* Farz **(4) Maghrib :** 3 *rak‘ats* Farz, then 2 *rak‘ats* sunnat **(5) ‘Esha :** 4 *rak‘ats Farz*, then 2 *rak‘ats sunnat*, then at the end one *rak‘at* of *Vitr*.

In the *jum‘ah* 2 *rak‘ats* are Farz. Before it, 2 *rak‘ats* of *Tahiyatul Masjid* in minimum are *sunnat* after the entrance into the mosque before sitting and after the *jum‘ah* 4 or 2 *rak‘ats* are sunnat. All *salats* above are fixed by the regular practice of the Prophet (sm) and proved by the *saheeh hadeethes*,[26] which are stated in related chapters of this book.

3. Importance of salat (أهمية الصلاة)

(1) Immediately after recitation of *Kalima-i-Shahadat*, the place of *salat* comes in Islam.[27]

(2) *Salat* is the best of all prayers of Islam which has been made obligatory in the night of *Mi‘raj* i.e. nocturnal journey of the prophet upward to Allah.[28]

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23. Abu Daud H/391, 393, Ch: 2, Salat, Para: 1.
24. Jum‘ah 62/9; Muttafaq ‘Alaih, Mishkat H/1354, Para: 42, Jum‘ah.
25. Fiqhus Sunnah 1/227.
26. See saheeh ibnu Khuzaimah, Ch: salat, Para: 2; Nasaii, Ch: 5, salat, Para: 3.
27. Muttafaq ‘Alaih, Muslim, Mishkat, H/1772, Ch: 6 ‘Zakat’, Sec: 1.

(3) *Salat* is the basic pillar[29] of Islam, without which Islam cannot survive.

(4) *Salat* is only important prayer which would be practised from the age of 7 (seven).[30]

(5) The ruins of *salat* is akin to the ruins of the Nation as stated in the holy Quran.[31]

(6) The *salat* is the subject of maximum discussion made in the holy Quran.[32]

(7) *Salat* is compulsory *Ibadat* (prayer) for a *Mumin (Believer)* in all circumstances, which for other *Ibadats* have not been made.[33]

(8) The rope of Islam which will break first is its *Rule* and the last to break is *Salat.*[34]

(9) After the obliteration of *Salat* from the Earth, there will be happened the Resurrection.[35]

(10) In the Day of judgement, the first account of the *Mumin* will be taken of his *salat*. If the account of *salat* is

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28. Muttafaq 'Alaih, Muslim, Mishkat, H/5862-65 Ch: 'Fazail & Shamail', Para: 6, 'M'iraj'.
29. Ahmad, Tirmizi, Ibnu Majah, Mishkat H/29 (...عمـــوده الـــصلاة...) Ch: 1, 'Iman'.
30. مُرُوا أَوْلَادَكُمْ بِالصَّلَاةِ وَهُمْ أَبْنَاءُ سَبْعِ سِنِينَ وَاضْرِبُوهُمْ عَلَيْهَا وَهُمْ أَبْنَاءُ عَشْرِ سِنِيْنَ وَفَرِّقُوْا بَيْنَهُمْ فِي الْمَضَاجِعِ -Abu Daud H/247, Mishkat H/572, Ch: 4, 'Salat' Sec: 2.
31. Mariam 19/59 (فَخَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ أَضَاعُوا الصَّلَاةَ وَاتَّبَعُوا الشَّهَوَاتِ فَسَوْفَ يَلْقَوْنَ غَيًّا)
32. The discussion of salat has been made in the Quran at least in 82 places. Al-Mu'jamul Mufahras Li Alfa-zil Qura-nil Kareem (Beirut : 1987).
33. Baqarah 2/238-39, Nissa 4/101-03.
34 & 35. عَنْ أَبِي أُمَامَةَ الْبَاهِلِيِّ قَالَ قَالَ رَسُول اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: لَتُنْقَـــضَنَّ عُـــرَى الْإِسْلَامِ عُرْوَةً عُرْوَةً فَكُلَّمَا انْتَقَضَتْ عُرْوَةٌ تَشَبَّثَ النَّاسُ بِالَّتِيْ تَلِيهَا وَأَوَّلُهُنَّ نَقْضًا الْحُكْـــمُ وَآخِرُهُنَّ الـــصَّلَاةُ Ahmad, Saheeh Ibnu Hibban; Albani, Saheeh At-Targheeb Wat-Tarheeb H/569; Albani, Saheeh Jame' Sagheer H/5075, 5478.

proper, then all other '*Amals* (Deeds) will be proper. Otherwise every thing will be meaningless.[36]

(11) *Salat* is compulsory for five times in a day, which for any other compulsory *ibadats* have not been made.[37]

(12) The difference between *Mumin* and *Kafir-Mushrik* (Infidels & Polytheist) is *Salat.*[38]

(13) The sign of the dweller of Hell is that he will ruin the *salat* and will be the worshipper of inclination *(Mariam 19/59).*

(14) Ibraheem (A) had prayed to Allah for Himself and for His offspring to be performers of *salat (Ibraheem 14/40).*

(15) The last advice of the Prophet (sm) just before his death time was for *salat* and women folk.[39]

4. Rulling against the abstainer from salat

(حكم تارك الصلاة)

The person, who abstains from *salat* wilfully or denies its of being compulsory, is a *kafir* and *Jahannami* (the dweller of the Hell). That person is expelled from Islam. But the

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36. عَنْ أَنَسِ بْنِ حُكَيْمٍ عَنْ أَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: أَوَّلُ مَا يُحَاسَبُ بِهِ الْعَبْدُ يَوْمَ الْقِيَامَةِ الصَلاَةُ ، فَإِنْ صَلَحَتْ صَلَحَ سَائِرُ عَمَلِهِ، وَإِنْ فَسَدَتْ فَسَدَ سَائِرُ عَمَلِهِ– Tabarani Awsatt, At-Targheeb wat Tarheeb, H/369; Albani, Silsila Saheehah, H/1358, Abu Daud H/864-66; Nasaii, Tirmizi, Mishkat H/1330, Para : 40, 'Salatut Tasbeeh'.
37. Muttafaq 'Alaih, Muslim, Mishkat H/5862-65, Para: Mi'raj; Nisa 4/103.
38. عَنْ جَابِرَ بْنَ عَبْدِ اللهِ قَالَ سَمِعْتُ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: بَيْنَ الرَّجُلِ وَبَيْنَ الشِّرْكِ وَالْكُفْرِ تَرْكُ الصَّلاَةِ– = Muslim H/134, Ch: 'Iman'; Do. Mishkat H/569 Ch: 4, Salat; Ibnu Majah H/1080.
39. عَنْ عَلِيٍّ قَالَ كَانَ آخِرُ كَلاَمِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ الصَّلاَةُ وَمَا مَلَكَتْ أَيْمَانُكُمْ Ibnu Majah, H/2698, Ch: 'Wasiats'; Abu Daud H/5156, Ch: 'Good manners', Para: 133.

person who keeps *Iman* (faith) but abstains from *salat*, either for anxiety or idleness or performs *salat* loosely without maintaining proper system, the rules of *Shari'ah* for him are as follows:

(a) Allah says, فَوَيْلٌ لِّلْمُصَلِّيْنَ ، الَّذِيْنَ هُمْ عَنْ صَلاَتِهِمْ سَاهُوْنَ ، الَّذِيْنَ هُمْ يُرَآءُوْنَ– 'So, woe for those *Musallis* (Performers of *salat*)'. 'Who are indifferent in their *salat'*. 'Who perform it just to show the people (*Ma-'oon 107/4-6*).

(b) Allah has called these lazy and phoney *Musallis* as Hypocrite and Fraudulent. He says.

إِنَّ الْمُنَافِقِيْنَ يُخَادِعُوْنَ اللهَ وَهُوَ خَادِعُهُمْ وَإِذَا قَامُوا إِلَى الصَّلاَةِ قَامُوا كُسَالَى يُرَاءُوْنَ النَّاسَ وَلاَ يَذْكُرُوْنَ اللهَ إِلاَّ قَلِيلاً– (النساء ١٤٢)–

'Verily the hypocrites seek to deceive Allah. but it is He who deceives them. And when they stand up for *salat,* they stand with laziness. They show men and they do not remember Allah but a little' (*Nisa 4/142*). In another place Allah has called them as *Fasiq* (Evil-doer) and says that He will not accept their *salat* and contributions (*Tawbah 9/53-54*).

(c) The Prophet (sm) says, ...'who does not take proper care of *salat*, ...that person will accompany with Qaroon, Firaun, Haman or Ubai Ibnu Khalaf in the Day of Judgement'.[40]

The meaning of taking care of *salat* is to perform correctly the *ruku, sijdah* and all the *Farz* and *Sunnats* with special attention to *salat.*[41] In explanation to that *hadeeth*, Hafez

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40. Ahmad H/6576, 'Hasan'; Daremi H/2721, 'Saheeh'; Mishkat H/578, Ch: 4, Salat; Sanad 'jayid'. but Albani opined lastly as 'Za'eef' (Taraju'a-t H/29).
41. Molla Ali Qari Hanafi, Mirqatul Mafateeh sharah Mishkatul Masabeeh (Delhi, N.D.) P. 2/118.

Ibnul Qayim (691-751 A.H) says, (1) 'The person who is away from *salat* for love of money and wealth, his Resurrection will be with the miser *Qaroon*, the richest cousin of the prophet Musa (A). (2) One who abstains from *salat* due to state functions or political anxiety, his Resurrection will be with *Pharao*, the persecutor King of Egypt. (3) The person who abstains from *salat* for engagement as a Minister or an Officer, his Resurrection will be with *Haman*, the Prime Minister of *Pharao*. (4) The person who abstains from *salat* due to business or occupation, his Resurrection will be with *Ubai bin Khalaf*, the polytheist merchant leader of Makkah.[42]

It is needless to say that being accompanied with *kafir* and polytheist leaders in the Day of judgement means to become the resident of the Hell, though he was a *musalli* in his life time. Therefore not only abstinence from *salat*, but if some one fails to perform *salat* properly with maintaining *ruku-sujood* duely, he will be dweller of the Hell. (May Allah save us. *Ameen!*).

(d) To abstain from *salat* has been declared as the sign of difference between the Mumin & Kafir (believer & infidel) in *hadeeth*.[43] The honoured *Sahabis* also considered it as the same.[44] They are the dwellers of the Hell undoubtedly. But if they believe in *Tawheed*, *Risalat* and *Akhirat* with plain heart and do not deny the rules of *Halal*, *Haram*, *Farz* & *Wajibs* of Islam, and do not commit any *Shirk*, then they would not be considered as set-aside from Islam and they

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42. Ibnul Qayim, Assalat wa hukmu Ta-rikiha (Beirut : Dar Ibnu Hazm, 1st edn. 1416/1996), P. 63; Syed Sabiq, Fiqhus Sunnah (Qairo: 1412/1992) P. 1/72.
43. Muslim, Mishkat H/569; Tirmizi, Ibnu Majah, Mishkat H/574, 580; Mir'at 2/274, 279.
44. Tirmizi, Mishkat H/579; Mir'at 2/283.

are not the ever-dwellers of Hell, as who deny the *Kalima shahadat*. This tipe of muslim though *kafir* in practice but not in faith. Rather for the blessings of the *Kalima* and for the cause of recommendation of the last Prophet Muhammad (sm) for the grave sinners, they at last may come back to the Heaven by the grace of Allah.[45] But they would be called there as 'Jahannami' (اَلْجَهَنَّمِيُّوْنَ),[46] which will be a very shameful matter.

(e) In the light of various *hadeethes*, among the scholars of *Ahl-i-Sunnat* including Imam Malek (93-179 A.H), Imam Shafe'ii (150-204) and all other scholars of the latter days are of one opinion that, that person is a *'Fasiq'* (evil-doer) and he must repent. If he does not repent and does not start *salat,* his punishment will be death penalty. Imam Abu Haneefah (80-150) says, 'he should be given exemplary punishment and he should be confined to the prison until and unless he says his prayer'.[47] Imam Ahmad bin Hambal (164-241) says, 'the person even after he is invited to *salat* and he neglects it, and says, I shall not perform *salat*, and passes the time of *salat*, then it is mandatory to kill him'.[48] Nevertheless, this is the duty of an Islamic government. The *Salat* of *Janazah* (the funeral prayer) of that person should not be performed by an *Imam* of the mosque or by a respected *Alim*. As because the prophet (sm) did not say *Salat* of *Janazah* of a person who did a petty larceny (of about two *Dirhams*) from *Ghanimat* (the war spoils) and of a

45. Muttafaq 'Alaih, Bukhari, Mishkat H/5573-74; Tirmizi, Ibnu Majah, Miskhat H/5598-5600, Ch: 28, 'Circumstances of the Day of judgement' Para: 4, 'The river & recommendation'.
46. Bukhari, Mishkat H/5585, Ch: 28, Para: 4.
47. Fiqhus Sunnah 1/73; Shawkani, Naylul Awtar (Cairo: 1398/1978), P. 2/13.
48. Naylul Awtar 2/15; Mirqat 2/113-14.

killer of himself. But he made order others to say his *Janazah*.[49] Now it is easily understandable, what would be the behaviour of the *Muslim* society with those who abstain from *salat,* an indispensable ordinance of Allah, the almighty.

5. Merits of salat (فضائل الصلاة)

(1) Allah declares, إِنَّ الصَّلاَةَ تَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ Verily, the *salat* prevents *Mumin* from doing shameless and disliked deeds. *(Ankaboot 29/45)*.

Abul 'A-liah says, it does not called as *salat* if there disappeared three things: (1) devotion (الإخلاص) which enjoines him to do virtuous deeds (2) fear of Allah (الخشية) which forbids him from evil (3) reciting the Quran (ذكر القرآن) which have directed him to good & bad.[50] Abu Hurairah (R) said, 'once a man comes to the Prophet (sm) and says that certain person would pray the night *salat* and commits theft at the morning. The Prophet (sm) said that the night *salat* will prevent him soon from the deed you have saying (إِنَّهُ سَيَنْهَاهُ مَا تَقُوْلُ)'.[51]

(2) The Prophet (sm) says, Five times of *salat*, one *Jum'ah* to another and one *Ramazan* to another are like as fine *(kaffarah)* for all the sins committed between these, if he refrains from committing grave sins (which is not requited without *Tawbah* i.e. repentance to Allah).[52]

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49. Nayl 5/47-48, Ch: Jihad. Para: Janazah for the person died of death punishment; Ahmad, Abu Daud, Nasaii, Ibnu Majah, Mishkat H/4011; Za-dul Ma'ad (Beirut : 1416/1996) P. 3/98; Albani, Talkheesu Ahkamil Janaiz, P. 44; Muslim H/2262 (978), Ch: 11, Janaiz, Para: 37; Bulooghul Maram H/542.
50. Ibnu Katheer, Tafseer Ankaboot 29/45.
51. Ahmad H/9777; Baihaqi-Shu'ab, Mishkat H/1237, Ch: 4, salat, Para: 33, To encourage for night salat; Mir'at 4/235.
52. Muslim, Mishkat, H/564, Ch: 4, Salat.

(3) He also says, 'if you bathe yourself five times a day in a river running by your house, shall there be any dirt in your body? The comparison of five times *salat* is just like that. Through it Allah removes all the sins of His slaves.[53]

(4) He says, the person who takes care of *salat*, for him *salat* in the Day of Resurrection will serve as light, document and will be the cause of his salvation...[54]

(5) Narrated from Abdullah bin Umar (R) the Prophet (sm) says, when the slave stands in *salat*, all his sins are presented before. Then it is kept on his head and on his two shoulders. Then when he bends to *ruku* or goes to *sijdah* (prostration), all his sins drop down.[55]

(6) The Prophet (sm) says, **(a)** the person who regularly performs his *salat* of *Fajr* (early morning) and *'Asr* (after noon) shall not go to the Hell. 'He will enter the Heaven'.[56] **(b)** The *Angels* of the day and night assemble during *salat* of *Fajr* and *'Asr*. The *Angels* of the night when rise up to the Heaven Allah asks them, in what condition did you leave my slaves? Though He is well known of everything, the *Angels* will report that, they had found them in *('Asr) salat* and left them in *(Fajr) salat*.[57] The *(Fajr) salat* has been regarded as *'Mashhood'* in the holy Quran (*Isra 17/78*). It means that the *Angels* of both night and day meet together and give witness.[58] **(c)** The person who performs *Fajr salat*, he is under the protection of Allah. If some one wants to snatch away from that protection, he will be thrown into the Hell placing his face downward.[59]

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53. Muttafaq 'Alaih, Mishkat H/565.
54. Ahmad H/6576, 'Hasan'; Daremi H/2721, 'Saheeh'; Mishkat- Albani H/578, Ch: 4, Salat; Sanad 'jayid'. but Albani opined lastly as 'Za'eef' (Taraju'a-t H/29).
55. Tabarani, Baihaqi, Albani- Saheehul Jame' H/1671.
56. Muslim, Muttafaq 'Alaih, Mishkat H/624-25. Para: 3, Merits of salat.
57. Muttafaq 'Alaih, Mishkat H/626.
58. Tirmizi, Mishkat H/635.
59. Muslim, Mishkat H/627.

(7) He says, ‘One who will nicely make his ablution and will perform *salat* in time, which is ordained by Allah five times daily and will perform *ruku* and *sujood* with full of modesty and humbleness, he has a promise for forgiveness by Allah. But Allah has no promise for whom, who will not observe these. If He wishes may pardon him or if He wishes, may punish him.[60]

(8) Narrated from Abu Huraira (R), the Prophet (sm) said that ‘Allah says, the person who will make enmity with one of My beloved slaves, I declare war against him. There is nothing so beloved to Me for seeking My nearness through anothers performance of those which I made *Farz* (compulsory). Slaves through various additional prayers try to get nearness of Mine, till I love them. Thereafter when I love him, I become his ear with which he hears, become his eye with which he holds, become his leg with which he moves about. If he prays anything to Me, I grant it. If he seeks shelter I give him shelter...[61]

Merits of salat in the Mosque:

(1) The Prophet (sm) says, the most beloved place to Allah is the Mosque and the worst place is the market.[62]

(2) ‘The person who goes to the mosque in the morning and evening (i.e. in five times daily *salat*), Allah keeps ready for him the hospitality in the Heaven.[63]

(3) He says, the *musalli* will earn most virtues who comes from most far from the mosque’. And ‘the *musalli* will get most reward who comes earlier and waits for *Imam* and

60. Ahmad, Abu Daud, Malek, Nasaii, Mishkat H/570.
61. Bukhari H/6502, Ch: 81, To soften the heart, Para: 38, Politeness; Mishkat H/2266, Ch: 9, Doas, Para: 1.
62. Muslim, Mishkat H/696, Para: 7, Mosques & places of salat.
63. Muttafaq ‘Alaih, Mishkat H/698.

then says *salat* with *Imam'*.[64] He says, 'the first row of *jama-'at* as like as the row of *Angels*. If you know how many the virtues in it, then you would be too hurried for it'.[65]

(4) In the Day of Resurrection, the seven groups of people who will be placed under the shade of *'Arsh* (the all-pervading seat of Allah), of whom one is he, who always hangs his heart with the mosque. Whenever comes out, he returns again.[66]

(5) The Prophet (sm) says that, to say *salat* in my mosque is thousand times better than to say in another places and the *salat* in the *Masjidul Haram* is one lac times better.[67]

This is to note that the *hadeeth* about to earn five hundred times of virtues in saying *salat* in a *juma'h* mosque, is *Za'eef*.[68]

Knowings about the mosque :

(1) The Prophet (sm) says, who builds a mosque for Allah, Allah builds for him a house in the Heaven.[69] But if the mosque is built to create division among the believers, then it will be considered as a mosque of Zerar (ضِرَار) i.e. harmful *(Tawbah 9/107)*. The founders of that mosque will be vicious.

(2) The grave-yard should be far away from the mosque.[70] In the obligatory case, a wall should be made stand between. The mosque should be established in a noise-free and lonely place.

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64. Muttafaq 'Alaih, Mishkat H/699.
65. Abu Daud, Nasaii, Mishkat H/1066, Para: 23, Jama-'at & its merits.
66. Muttafaq 'Alaih, Mishkat H/701. Para: 7. 'Mosques and places of salat'.
67. Muttafaq 'Alaih, Mishkat H/692; Ibnu Majah H/1406; Ahmad H/14735; Saheehul Jame' H/3838.
68. Ibnu Majah H/1413; Do, Mishkat H/752.
69. Muttafaq 'Alaih, Mishkat H/697, Ch: 4, salat, Para: 7.
70. Tirmizi, Ibnu Majah, Mishkat H/737.

(3) The mosque should be simple and unostentatious. It should not be decorated in excess and full of pomp & splendour. It is forbidden to show any pride with the mosque.[71]

(4) There must follow the Islamic arcitecture coutiously in building the mosque and should never imitate the arcitecture of the houses of worships of the non-muslim in any circumstances.

(5) There was no *Mimber* (pulpit) in the mosque of the Prophet (sm) in the first time. After some years a three staired wooden *mimber* was placed there. Extra stairs more than three has been innovated by the *Umayyads*.[72]

(6) To build the mosque is forbidden nearby the grave and place in which the worship and prostration is used to be done, there which men desire something and make vow there. It is also forbidden to say *salat* there and to give any kind of help to it. Because these are *Shirk* and Allah would never pardon the sin of S*hirk (*without making *Tawbah*).[73]

(7) It is obviously *shirk* (polytheism) to write the word 'Allah' at one side and 'Muhammad' in another side of the mosque. Similarly setting the picture of the moon & star or only star to the qibla-side is also forbidden. The muslim do not worship the word of Allah. But they worship Allah, who is unseen. Who is the creator of the sun, moon, stars and the universe? Who is seated on the *'Arsh* upon the seven skies *(Toaha 20/5)*? But His knowledge and power is present everywhere. He would see and hear all things of us *(Toaha 20/46)*. He has a shape of His own. But there is none like unto Him *(Shoora 42/11)*.

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71. Abu Daud, Nasaii, Mishkat H/718-19, Para: 7. 'Mosques and places of salat'.
72. Ibnu Majah H/1414; Bukhari H/917-19; Fathul Bari 2/462-63, Ch: 11, Jum'ah, Para: 26, Khutba on the pulpit.
73. Sura Nisa 4/48, 116.

(8) It is not proper to set up the word of 'Allah' and the picture of the holy ka'ba at the qibla-side and long pillars of fine tyles decorated with the picture of the dome at two sides of the *'Mihrab'*. To make any writing or design on the *Mihrab* is also not allowed. Molla Ali Qari Hanafi (Rh) comments that to make any external glamour in the mosque is *Bid'at.*[74]

(9) To build the ventilator or the grill of the window with the word of 'Allah' or 'Muhammad' or the *'Kalima'* is not allowed.

(10) To write 'Allah' or 'Allahu Akbar' outside the mosque or on the minarate or tomb or engrave the *Doa*, *kalima*, *Asma-ul husna* and the verses of the Quran at the wall or underneath the roof or piece of 'ghilaf' of the *ka'ba* is not proper to set up in the mosque, as because in the holy mosque of the Prophet (sm) there was nothing of it.

(11) Under the mosque or its outer, no portrait or poster with pictuer of an animal with hafl or full body with its head is not allowed to set up. Because the prophet (sm) says, the angels of blessings would not enter the house in which the picture (of animal) is hung up.[75]

(12) In the mosque there must be arrangement of *Azan & Ibadat* regularly.

(13) The toilet and the place of ablution should be arranged with the mosque (separately for male & female).

(14) The mosque and its compound should keep always neat & clean and should keep the place nice and free of troubles.

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74. Mir'at 2/428.
75. Muttafaq 'Alaih, Mishkat H/4489, 92, Ch: 22, Dress, Para: 4, the pictures.

(15) The *'Ulama* and guests of the mosque should be honoured fully and entertained highly as they are the guests of the house of Allah.

(16) There may be arrangement for female *musallis* behind the rows of males separately in between the curtain or in the separate floor. As because the female *musallis* were used to go to the mosque of the Prophet (sm) attending the *jum'ah & jama-'at* with males regularly.[76] But it is necessary to be safe the situation and the consent of her guardian and she must be free from all kinds of scent.[77]

(17) Not only to build the mosque, but should take full care to cultivate it and there should be regular arrangement of pure religious teaching & training, as it was in the mosque of the Prophet (sm).

Now a days impure & *bid'ati* teachings are increasing than the pure religious teachings based on *saheeh hadeethes*.

Besides to make ceremony of *Milad & Drood* congragationally with loudest voice and tuning sound is become a regular practice in some mosques. As a result those mosques are converted as the houses of *bid'at* in lieu of the houses of *Ibadat*. All concerned should fear of Allah.

(18) It is not proper to write as 'Don't make *niyat* for sunnat' or to set up red light in the mosque to prevent the *musallis* from saying *sunnat*. Because after saying *Iqamat* if he leaves the *sunnat* and join into the *jama-'at*, he would receive full virtues of *salat*.[78]

(19) The seperate quarters for *Imam & Muwazzin* should be arranged (if required) with the mosque and there should be arrangement of their living, eating and their honourable livelihood.

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76. Bukhari, Mishkat H/948, 1126; Muslim, Mishkat H/1092.
77. Muttafaq 'Alaih, Muslim, Mishkat H/1059-60.
78. Muttafaq 'Alaih, Mishkat H/2374, Ch: 9, Doas.

(20) Manners of the mosque : (a) To say two *rak'ats* of *nafl salat* for Allah as *Tahiyatul Masjid* just after when enter the mosque before sitting[79] and don't sit directly. **(b)** Do not speak in loud voice (except in *khutba*) in the mosque and do not make noise in it.[80] **(c)** It is not permissible to announce there any notice of missing.[81] **(d)** It is not allowed to distinct any place in the row for any (except for Imam).[82] So, it is not permissible to lay prayer-mat separately for any *musalli*. **(e)** The dignity of all mosques is equal, except the Masjidul Haram, Masjid-i-Nabavi and Masjidul Aqsa.[83] So, one should not go to a big mosque in assumption that the virtues will be enhanced.

(21) The president and members of the mosque committee should always look after the mosque and should take care about its protection and development. Otherwise they will have to explain their liabilities to Allah.[84] They should be fearless followers of the holy Quran & *saheeh hadeeth*, Allah-fearing and devoted *musalli (Tawbah 9/18)*. They should not indulge any *Bid'at* and its performer in the mosque. Because the curse of Allah will be fallen upon them and any virtuous deed of them would not be accepted to Allah.[85]

Importance and merits of salat in Jama-'at :

(1) The Prophet (sm) said, 25 or 27 times more merits *(thawab)* achieved for performing *salat* in the mosque with *jama-'at* (congregational *salat*) than to perform it alone in the house or market'. And 'the virtues of *salat* will increase

79. Muttafaq 'Alaih, Mishkat H/704.
80. Muslim, Mishkat H/1089.
81. Muslim, Mishkat H/706.
82. Ibnu Majah H/1429; Abu Daud H/862.
83. Muttafaq 'Alaih, Mishkat H/693.
84. Muttafaq 'Alaih, Mishkat H/3685, Ch: 18, leadership & Judjement.
85. Muttafaq 'Alaih, Mishkat H/2728, Ch: 10, 'Manasik', Para: 15.

more and more by increase of *musallis* in *jama-'at* (وَمَا كَثُرَ فَهُوَ أَحَبُّ إِلَى اللهِ)'.[86]

(2) He said, By Allah! in whose hand lies my life, I like to replace one as Imam and I shall go to burn the houses of those who are absent in *jama-'at*.[87]

(3) The Prophet (sm) said **(a)** Allah and the angels shower blessings on the *musallis* of 1st row. He says it three times, thereafter says in 4th time, of 2nd row also.[88] In another statement it is said that, of the front rows (عَلَى الصُّفُوْفِ الْمُقَدَّمَةِ).[89] **(b)** If people would know the vertues of *Azan* and performance of *salat* in proper time and in the first row, then they would have made competitions with each other. In the same way if they would know the vertues of *Esha* and *Fajr salat*, then they would have attended these two *salats* even with crawling.[90] **(c)** He says, when some one performs *Esha salat* in *Jama-'at*, he has performed *salat* like half of the night, and the person who performs *Fajr salat* in *Jama-'at*, he has performed it like whole of the night.[91] **(d)** He says, 'for the hypocrites, there is no *salat* is

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86. Muttafaq 'Alaih, Mishkat H/702,1052; Abu Daud, Nasaii, Mishkat H/1066. There have made understand comparative importance of salat in the mosque and house and market. It is clear that the more virtues of 25 or 27 times is fixed for salat in jama-'at in the mosque only. Moreover the salat in the house is beekhr than the salat in the market. Such as the salat in jama-'at in the house or in the market is better than the salat alone there. See Mir'at. P. 2/409; Tabarani, Bazzar, Saheeh At-Targheeb H/411-12; Mir'at, commentary of H/1073, 3/510.
87. Bukhari & Muslim, Mishkat H/1053, Para: 23, Jama-'at & its merits.
88. Ahmad, Daremi, Tabarani, Mishkat H/1101, Para: 24, To straighten the rows; Saheehul Jame' H/1839.
89. Nasaii H/661; Saheehul Jame' H/1842.
90. Mutaffaq 'Alaih, Mishkat H/628, Para: 3, Merits of Salat.
91. Muslim, Mishkat H/630, Para: 3.

troublesome than *Fajr* and *'Esha salat.*[92] **(e)** The Prophet (sm) said, who would say *salat* for Allah in *jama-'at* with 1st *takbeer*, for 40 days, there would be written for him two freedoms, 1st from the Hell and 2nd from the hypocrisy.[93] Ibnu Hajar said, to avail 1st takbeer is *sunnat-i-muakkadah*. *Salaf-i-Sa-liheen* would express their sorrow for 3 days if they would lose 1st *takbeer* (التكبيرة الأولى) and for 7 days if would lose the *jama-'at'*.[94]

(4) The Prophet (sm) says, three muslims who are in a village or in a slum and do not say their *salat* in *jama-'at*, the *Satan* will conquer them. As because the wolf used to eat a she-goat which is alone and cut-off.[95]

(5) 'When a *musalli* observes his ablution well and steps forward to the mosque for *salat* only, then for his every step he earns one virtue from Allah and one rank of honour is raised and one sin is obliterated. So long that person engages himself in *salat*, the *angels* continue to do *Doa* for him and say 'Oh Allah! Shower blessings on him'. 'Be kind to him'. So long he does not speak, the *angels* say more, Oh Allah! pardon him, accept repentance of him. [96]

(6) When *Iqamat* of *jama-'at* is heard then there is no other *salat* is permissible, except that very *Farz salat.*[97] So it is not allowed to say *sunnat* after the *Iqamat* of the *Fajr Jama-'at*, which is in vogue. But will say it just after the end of Jama-*'at.*[98]

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92. Muttafaq 'Alaih, Mishkat H/629; Abu Daud, Nasaii, Mishkat H/1066; Mir'at 3/508.
93. Tirmizi H/241. Do. Mishkat H/1144, Ch: 4, Salat, Para: 28, Section: 2.
94. Mir'at 4/102.
95. Ahmad, Abu Daud, Nasaii, Mishkat H/1067, Para: 23, Jama-'at & its merits.
96. Muttafaq 'Alaih, Mishkat H/1131; Muslim, Mishkat H/1072, Para: 7 & 23.
97. Muslim, Mishkat H/1058, Para: 23, Jama-'at & its merits.
98. Abu Daud, Tirmizi, Ibnu Majah, Mishkat H/1044, Para: 22, 'Prohibited times of salat'.

(7) The *musalli* will have to join the *Jama-'at* in any condition it is recieved and to do same as to follow the Imam.[99] The Prophet (sm) says, who makes ablution properly and comes out to the mosque and attend the *Jama-'at,* Allah will give him reward as such as the *musalli*, who has performed salat and is present from the beginning. He will never be paid virtues less than them at all.[100]

(8) *Musallis* who come after the *Jama-'at,* may perform *salat* in further *Jama-'at* with *iqamat.* If he is alone, then another *musalli* (who performed *salat* before) may join with him to make *Jama-'at* and to avail its merit as *nafl.*[101] But it should not be justified regularly for local *musallis* to come after the *jama-'at.*

(9) He says, you go ahead to the front rows. Because who would remain always in back, Allah will remain them in back (from His blessings)'. In another statement there comes that, 'Allah will move them back to the Hell.[102]

Forbidden places of salat :

Narrated from Abu Sa'eed Khudri (R), the prophet (sm) said that, 'all the earth is the place for prostration to Allah, save and except the graveyards and the bathrooms'.[103] The *hadeeth* of seven places, in which the *salat* is forbidden is *Za'eef.*[104]

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99. Tirmizi H/591; Abu Daud H/506, Mishkat H/1142; Saheehul Jame' H/261.
100. Abu Daud H/564; Do, Mishkat H/1145, Ch: 4, Salat, Para: 28, Section: 2.
101. Abu Daud H/574, Para: 56, 'To conduct further jama-'at in the same mosque'; Tirmizi, Abu Daud, Mishkat H/1146, Para: 28.
102. Muslim, Abu Daud, Mishkat H/1090, 1104, Para: 24, To straighten the rows.
103. اَلْأَرْضُ كُلُّهَا مَسْجِدٌ إِلاَّ الْمَقْبَرَةَ وَالْحَمَّـــامَ Abu Daud, Tirmizi, Daremi, Mishkat H/737, Para: 7 'Mosques and the places of salat'.
104. Tirmizi, Ibnu Majah, Mishkat H/738; Albani, Irwa H/287; Za'eeful Jame' H/3235.

6. Conditions of salat (شروط الصلاة)

Some matters outside of *salat*, without which *salat* will not be perfect, are called 'the conditions of *salat*'. Those are nine :

(1) The *musalli* must be a *Muslim*.[105] (2) Must be possessor of knowledge.[106] (3) Attainment of age, for which beginning the *salat* at the age of seven.[107] (4) Body, clothes and place of *salat* must be clean.[108] (5) To cover the *Satar* (i.e. the hidden parts of the body) as for the male to cover shoulders and the lower part of the body from the navel to the knees and for ladies to cover entire body except two palms and the face.[109] (6) To be proper the time of *salat*.[110] (7) Must be clean by taking ablution, bath or *Taiyammum* *(Maidah-6)* (8) Must be facing the *Qibla* (the holy Ka'ba of Makkah).[111] (9) Determination (*Niyat*) for *salat*.[112]

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105. وَمَن يَّبْتَغِ غَيْرَ الْإِسْلاَمِ دِينًا فَلَن يُّقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ A-le Imran 3/85; Tawbah 9/17.
106. رُفِعَ الْقَلَمُ عَنْ ثَلاَثَةٍ : عَنِ النَّائِمِ حَتَّى يَسْتَيْقِظَ وَعَنِ الصَّبِيِّ حَتَّى يَحْتَلِمَ وَعَنِ الْمَجْنُونِ حَتَّى يَعْقِلَ Tirmizi, Abu Daud, Mishkat H/3287, Ch: 13, Marriage, Para: 11, 'khola' & Talaq'. Nayl. Ch: 'Salat' P. 2/23-24.
107. Ahmad, Abu Daud, Tirmizi, Mishkat H/572; Nayl. 2/22.
108. Maidah 5/6, A'raf 7/31, Muddaththir 74/4; Muslim, Mishkat H/2760, Ch: Business; Abu Daud, Tirmizi, Daremi, Mishkat H/737,739, Para: 7.
109. Fiqhus Sunnah 1/125; Nayl 2/136; Muttafaq 'Alaih, Mishkat H/755, Ch: 4, 'Salat'; Sura Noor 24/31; Abu Daud H/4104, Ch: Dress, Para: 34; Shamsul Haq Azeemabadi, 'Awnul Ma'bood (Cairo: Maktaba ibnu Taiymiah, 3rd Edition 1407/1987) H/4086.
110. إِنَّ الصَّلاَةَ كَانَتْ عَلَى الْمُؤْمِنِيْنَ كِتَابًا مَّوْقُوْتًا Nisa 4/103.
111. فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوْا وُجُوْهَكُمْ شَطْرَهُ Baqarah 2/144.
112. Muttafaq 'Alaih. 1st Hadeeth of Saheeh Bukhari & Mishkat. The narrator is Umar ibnul khattab (R). The recitation of *Niyat* is an innovation *(Bid'at)* except the recitation loudly in *Talbiah* for *Hajj* & *'Umrah*. It is not known that the Prophet (sm) or *Sahabis*, *Tabe'iis* or the past *Imams* of *Ahlus Sunnah* have recited *Niyat* or they have directed any one to recite it.

Four principles of Shari‘ah regarding dress code and *Satar* to be followed:

(1) The aim of wearing dress must be to cover up the body. So that in spite of wearing dress, the hidden parts of the body may not be visible to others.[113] (2) To be Allah-fearing in ins and outs. So, one should wear loose, gentle and clean dresses. To wear white dress is directed by the Prophet (sm).[114] (3) The dress should not be similar to the dress of

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Burhanuddeen Margheenani (511-593 A.H.), the Author of ‘*Hidayah*’ the famous book of *Hanafi* fiqh and some other scholars of next time has opined that the recitation of *Niyat* with determination is ‘good’. The text as follows: النية هى الإرادة والشرط أن يعلم بقلبه أيّ صلاة يصلي، أما الــذكر باللسان فلا معتبر به ويحسن لاجتماع عزيمته– ‘*Niyat* means Determination. But condition is that the *Musalli* will determine by his heart which *salat* he will perform. Recitation of *Niyat* has no validity, but it is ‘good’ to unify the determination (that is the determination with recitation)’. =Hidayah (Deoband, India 1416 A.H.), 1/96, Ch: ‘The conditions of salat’.

Famous *Hanafi* scholars like Molla Ali Qari, Ibnul Humam, Abdul Hai lacknawi have called it as *Bid‘at* (See Mirqat (Delhi, N.D) 1/40-41; Hidayah (Deoband) 1/96, F,N. 13). With other countries among most of the Muslims in the Indian sub-continent, the recitation of *Niyat* by saying *‘Nawaitu un Usallia’* is in vogue, which has no basis in *Shari‘ah*. While from the beginning to the end of *salat* is well-restricted by the revelation *(wahi)* of Allah. There is no room for *Rai* & *Qias* (i. e. Analogy & Deduction) in it. So the recitation of *Niyat* is not a good thing, but an innovation in *Shari‘ah,* which must be given up. In fact, many men are fared of *salat* for bearing extra trouble of memorizing and reciting the Arabic *Niyat*. So there is most probability of *salat* that will be nul & void, if he recites the *Niyat* with error. Rather who compel a *musalli* to recite the *Niyat,* they give verdict *(Fatwa)* that who will recite *sura Fatiha* in *salat* behind the imam, his mouth should be filled with soil or should be bitten with stone. (see the book namely ‘The salat of a Hanafi in the light of saheeh hadeeth’ p.p. 13-14 by Mufti Abdul Quddoos and Mufti Syed Nazrul Islam.) This Hadeeth is *Za‘eef* (Albani, Irwaul ghaleel H/503). Rather there is clear direction of the prophet (sm) to read *sura Fatiha* in every *salat*.

113. Muslim, Mishkat H/3524 Ch: 16, ‘Qisas’ Para: 2.

114. A‘raf 7/26; Muslim, Mishkat H/5108, Ch: 25, Good manners, Para: 20, ‘Anger & pride’; Tirmizi, Mishkat, H/4350 Ch: 22, Dress; Ahmad, Nasaii, Tirmizi, Mishkat H/4337.

non-muslims.[115] (4) Should not show any sort of misuse and pride. This is why the males must not wear silk and gold and must not keep the dress beneath their ankles.[116]

Head-dress :

To use head-dress is a custom among the most of all nation of the world from the ancient ages and among the Arabs also it was prevailed. Allah says, خُذُوْا زِيْنَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ 'Take your adornment while praying' *(A'raf 7/31)*. So that the wearing of best dress with head-dress like cap, headgear was the practice of the prophet (sm) and His disciples. This was the usual practice of the Arabs from the past as their civilized dress. Islam did not reject it. But to use head-dress among the adornment of the *muslim*.[117] The Prophet (sm) would use cap and use headgear with & without cap.[118] His disciples would move free-head also.[119]

Hasan Basri said, the disciples of the Prophet (sm) would prostrate on their headgear or on the cap from the furious heat of the sun.[120] The Prophet (sm) would use long towel also for any case of emergency.[121] But He or His disciples would not in habit of this. Rather the disciple Anas (R) and others would dislike it severely, as it was the usual habit of the Jews of Khaibar, who were the great enemy of Islam.[122] There stated in *hadeeth* that just before the Day of

115. Ahmad, Abu Daud, Mishkat H/4347, Ch: 22, Dress.
116. Muttafaq 'Alaih, Bukhari, Mishkat H/4311-14, 4321, Ch: 22, Dress; Abu Daud, Mishkat H/4346.
117. Silsila Za'eefah H/2538, See at the end of commentary.
118. Za-dul Ma'a-d 1/130.
119. Muslim H/2138 Ch: Janaiz, Para: 7, 'Nursing of the patient'.
120. Bukhari, Ta'leeq. H/385, Ch: Salat, Para: 23.
121. Bukhari H/5807, Ch: Dress, Para: 16.
122. Za-dul Ma'a-d 1/136-37.

Resurrection, the *Dajjal* will come and seventy thousands of Jews will accompany with him with long towels (الطَّيَالِسَةَ) on their head'.[123] There is seen the pervasion of use of long towels 'Aba' (العَبَاءُ) as head-dress among the Arabs, which is considered as civilized dress from ancient ages.[124] But in *salat* it is not known that the Prophet (sm) and His disciples would ever use it. Rather it is shown that the attention is drawn to fix it more than to the *salat* and there is most probability of *'Ria'* in it.

There is no obligation about the measurement and colour of headgear. The Prophet (sm) would use headgear of black colour.[125] While the great Tabe'ii scholar, one of the famous seven *Faqeehs* of Madina, Kharejah (d. 99 A. H.) bin Zaid bin Thabit (R) would use headgear of white colour'.[126] It is indespensible for the women to cover their whole body with head except their face & two palms'.[127]

So, to obey the order of Allah narrated before, it is necessary to wear best dress in *Salat,* which is usually prevailed in the related country without offending the basic principles of Islamic dress-code stated above. Allah knows the best.

Note :

It is prevailed among the people by the name of *hadeeth* about the merits of wearing headgear, that (1) 'Two *rak'ats* of *salat* with headgear is better than 70 *rak'ats* of *salat*

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123. Muslim H/7392/2944, Ch: 52, Fitan, Para: 25.
124. Muslim, Mishkat H/210, Ch: 2, Ilm, Sec: 1.
125. Muslim, Mishkat H/1410, Ch: 45, Sermon & Salat of the Jum'ah; Ibnu Majah H/2821-22, Ch: Jihad, Para: 22.
126. Tabaqat Ibnu Sa'd (Beirut : Dar Sader 1405/1985) P. 5/262.
127. Noor 24/31; Abu Daud, Mishkat H/4372, Ch : Dress.

without it' (2) 'One *salat* with headgear is equal to 25 *salats* without it' (3) 'There are 10 thousand virtues in *salat* with headgear' (4) 'One *jum'ah* with headgear is equal to 70 *jum'ah* without headgear' (5) 'The angels would be present at the day of *juma'h* with headgear and used to make *Doa* for the *musallis* till sunset who wear the headgear' (6) 'Some special angels are deputed by Allah on the doors of jame' mosques in the day of *jum'ah*, who are used to pray to Allah seeking mercy for those who wear the headgear of white colour'.[128]

All these things in the name of *hadeeth* are spurious and baseless. Beside these there are another so-called *hadeeth* and others are popular in society in the merits of headgear. Allah-fearing *muslims* should refrain from these. Now a days it is seen differences and discriminations in the cap, headgear and veil of the *muslims* male and female. In this matter all should always be aware of that, these dresses would not be similar to the non-*muslims* and to the *mushriks* (polytheists) & *bid'atis* (innovators) among so-called *muslims*.

7. Rukans of Salat (أركان الصلاة)

'Rukn' means the 'pillar'. These are indispensable matters. If these are not performed wilfully or out of mistake, the *salat* will be nul & void. These are seven:

(1) Qiam (standing position): Allah says, وَقُوْمُوْا لِلّٰهِ قَانِتِيْنَ 'And you stand devoted before Allah'. (*Baqarah* 2/238).

(2) Takbeer-i-Tahreemah: That is raising of two hands up to shoulder or ears with utterance of *'Alla-hu Akbar'* (i.e. Allah is greatest). As Allah says, وَلِرَبَّكَ فَكَبِّرْ 'Shout *takbeer* for your Lord' (*Muddaththir* 74/3). That means, you declare

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128. Albani, Silsila za'eefah wal Mouzoo'ah H/127-29, 395.

His greatness. The Prophet (sm) says, تَحْرِيْمُهَا التَّكْبِيْرُ وَتَحْلِيْلُهَا –التَّسْلِيْمُ ‘through *takbeer* everything becomes prohibitted in *Salat* and through *Salam* everything becomes lawful.[129]

(3) Reading of *sura Fatiha* : The Prophet (sm) says, لاَ صَلاَةَ لِمَنْ لَمْ يَقْرَأْ بِفَاتِحَةِ الْكِتَابِ *‘La Sala-ta liman lam Yaqra’ bi Fa-tihatil Kita-b’* (The *salat* of that person is not proper, who does not recite *sura Fatiha*).[130]

(4 & 5) Performance of *Ruku* and *Sijdah* : Allah says, يَا اَيُّهَا الَّذِيْنَ آمَنُوا ارْكَعُوْا وَاسْجُدُوْا ‘Oh believers! You bend your heads (in *ruku*) and lay in prostration (in *sijdah*)’ (*Hajj 22/77*).

(6) *Ta‘deel-i-Arkan* (performing salat in a slow and devotional mood):

عَنْ أَبِيْ هُرَيْرَةَ أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ دَخَلَ الْمَسْجِدَ فَدَخَلَ رَجُلٌ فَصَلَّى فَسَلَّمَ عَلَى النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَرَدَّ وَقَالَ ارْجِعْ فَصَلِّ فَإِنَّكَ لَمْ تُصَلِّ فَرَجَعَ وَيُصَلِّيْ كَمَا صَلَّى ثُمَّ جَاءَ فَسَلَّمَ عَلَى النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَقَالَ ارْجِعْ فَصَلِّ فَإِنَّكَ لَمْ تُصَلِّ– ثَلاَثًا، فَقَالَ وَالَّذِيْ بَعَثَكَ بِالْحَقِّ مَا أُحْسِنُ غَيْرَهُ فَعَلِّمْنِيْ ....

Abu Hurairah (R) says, ‘A person after his entrance into the mosque performs *salat* and then gives *salam* to the Prophet (sm). He said, you go back and perform *salat,* as because you did not perform it. So, he performed it three times but in every time he was refused by the Prophet (sm). Then the person said, ‘Oh Prophet (sm)! By the very holiness, who

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129. Abu Daud, Tirmizi, Mishkat H/312 Ch: 3, Cleanness. Para:1, ‘Which makes the ozu as wajib’; Muslim, Mishkat, H/791 Ch: 4, ‘Salat’ Para:10 ‘Description of Salat’.
130. Muttafaq ‘Alaih, Mishkat H/822, Ch: 4, ‘Salat’ Para:12, ‘Reciting in salat’. Narrator Ubadah bin Samit (R). See all other books of Hadeeth along with *Kutub-i-Sittah*.

has sent you with truth, I can't perform better than it, so, please teach me how to perform *salat'*. (Thereafter He taught him to perform *salat* in very slow and devotional manner).[131] The *hadeeth* is famous as حديث مسيئ الصلاة '*Hadeeth* of the person who commits mistake in *salat'*.

(7) Qa'da-i-Akheerah (last sitting):

Umme Salamah (R) says, 'During the days of the Prophet (sm) women used to attend *salat* in the mosque of the Prophet (sm) and they would stand up after ending the *salat* terning with *salam,* while the Prophet (sm) and other male *musallis* would remain sitting for some time. Thereafter, when the Prophet (sm) would stand they would also stand.[132] It proves that the general practice of the Prophet (sm) and of *Sahabis* was to sit at the last and to turn into *salam* after sitting.

This is to note that for the cause of grave illness or for any other practical reason if some one fails to perform those *rukans,* then he will perform *salat* either sitting or in lying position with beckoning[133]. But in any circumstances, *salat* is not to be exempted.

8. Wajibs of salat (واجبات الصلاة)

'Wajib' is second to *Rukan*, which is compulsory. If abstains wilfully, then the *salat* will be void. But if abstains out of mistake, then he will have to give a *'Saho Sijdah'* (i.e. corrective prostration). These are eight:[134]

131. Muttafaq 'Alaih, Mishkat H/790; Para: 10. 'Description of salat'.
132. Bukhari, Mishkat H/948, Para: 17. 'Doa in Tashahhud'.
133. Bukhari, Mishkat H/1248; Para: 34, 'To follow middle course in deeds'. Tabarani Kabeer, Saheehah H/323.
134. Muhammad bin Abdul Wahhab, 'the Arkan of Salat and Wajibat'. Adopted from *Majmu'a Rasa-il Fissalat'* (Darul ifta, Riadh. 1405 A. H.) P. 78.

1. Other *takbeers* than *takbeer-i-tahreemah*.[135]
2. To recite *Tasbeeh* in the *ruku*. At least saying *'Subha-na Rabbial 'Azeem'*.[136]
3. To utter *'Sami'alla-hu liman Hamidah'* during *Qawmah* (standing) after *ruku* (bending).[137]
4. To recite the *Doa* of *Qawmah* as '*Rabbana Lakal Hamd* Or *Alla-humma Rabbana Lakal Hamd*.[138]
5. To recite *Tasbeeh* at the prostration, saying at least *Subha-na Rabbial A'la*.[139]
6. Sitting calmly in between two *sijdahs* and reciting *Doa*. Such as saying at least *'Rabbigh firlee'* two times.[140]
7. To sit at first sitting and to read *'Tashahhud'*.[141]
8. Completion of *salat* by turning with *salam*.[142]

9. Sunnats of salat (سنن الصلاة)

All the practices of *salat* besides *Farz* and *Wajib* are called *Sunnat*. Such as, (1) To say *salats* of day-time silently except *Farz salat* of *jum'ah* and to say all *Farz salats* of night loudly. (2) Saying *A'oozu billah...'* before *qira-'at* in the first *rak'at*. (3) All the *Doas* that are to be read in *salat*. (4) Placing hands

135. Bukhari, Muslim & others, Mishkat H/799, 801. Para: 10; Fiqhus Sunnah 1/120.
136. Nasaii, Abu Daud, Tirmizi, Mishkat, H/881. Para: 13, Ruku.
137. Bukhari, Muslim, Mishkat H/870, 74, 75, 77.
138. Bukhari H/732-35, 738; Ch: Azan. Para: 82, 83 & 85; Muslim H/868, Ch: Salat; Muslim H/904, 913; Ch: Salat.
139. Nasaii, Abu Daud, Tirmizi, Mishkat H/881, Para: 13, 'Ruku'.
140. Ibnu Majah H/897; Abu Daud H/850, Tirmizi H/284; Nasaii H/1145; Mishkat, H/900, 901 Para: 14, 'Sijdah & its merit'; Nayl 3/129; Majmu'a Rasa-il P. 78.
141. Ahmad, Nasaii, Nayl 3/140; Muttafaq 'Alaih, Mishkat H/909 Para:15 *Tashahhud*.
142. Abu Daud, Tirmizi, Mishkat H/312 Ch: 3, 'Cleanness' Para:1, 'Which makes the ozu as wajib'; Abu Daud, Nasaii, Tirmizi, Ibnu Majah, Mishkat H/950-51. Para:17, Doa in *Tashahhud;* Fiqhus Sunnah P. 1/106.

on the chest. (5) Perform *'Raf'ul Yadayn'* i.e. raising hands up to the shoulder level at the standing after *ruku*. (6) Pronouncement of *'Ameen'* after ending *sura Fatiha*. (7) Placing hands on the earth first at the time of going to the prostration. (8) To make *'Jalsa-i-Istirahat'* (sitting for rest a while just before standing from sitting). (9) Rising up by pressing two hands on the ground. (10) Keeping the sight at the place of prostration while standing in *salat*. (11) To close fist the right hand like the shape of 53 in Bengali number at the time of *'Tashahhud'* and continue to move the fore-finger. And besides that all legal practices in *salat* other than *Farz* & *Wajibs*.

10. Acts that nullify the salat (مفسدات الصلاة)

1. Eating or drinking something wilfully during *salat.*
2. Wilfully speaking for a reason other than required for *salat.*
3. Wilfully doing excess actions (العمل الكثير) which may seem that he is not in devotion of *salat*.
4. Abstinence of any *rukn* or condition of *salat* wilfully or without reason.
5. Laughing too much during *salat.*[143]

11. Times of salat (مواقيت الصلاة)

It is compulsory to perform *salat* at the appointed five times fixed by Allah. As He says, إِنَّ الصَّلاَةَ كَانَتْ عَلَى الْمُؤْمِنِيْنَ كِتَابًا مَّوْقُوْتًا 'Verily the *salat* is enjoined on the believers at fixed times' *(Nisa 4/103)*. Just after the day of being *Farz* the

143. Fiqhus Sunnah 1/205.

five times of *salat* in the night of *Mi'raj,*[144] *Jibreel* (A) comes at the time of *Zuhr* Prayer and the prophet (sm) performs five *salats* in five times by his leadership at the early times in the first day and at the latest times in the next day, standing on the side of *Maqam-i-Ibraheem* in the *Ka'ba* premise and fixes the preferable times of *salat* 'between these two' for the Prophet (sm).[145] But the Prophet (sm) has considered *salat* at earlier time as the best of all virtuous deeds.[146] The times of *salat* as below :

(1) ***Fajr*** (Early morning): It is from *Subhe Sadiq* (i.e. early dawn) till rising of the sun. The Prophet (sm) always used to perform *Fajr salat* in *'ghalas'* i.e. the darkness of the dawn. Only in one occasion in his life he performed *Fajr salat* in *'Isfar'* i.e. when everything becomes visible before the sunrise. This was His usual practice till His death.[147] Therefore, it is better to perform *Fajr salat* in *ghalas*.

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144. Muttafaq 'Alaih, Mishkat H/5862-63, Ch: 29, Fazail & Shamail. Para: 6, Mi'raj; Naylul Awtar 2/28.
145. (الوَقْتُ مَا بَيْنَ هَذَيْنِ الْــوَقْتَيْنِ) Abu Daud H/393; Tirmizi H/149; Do, Mishkat H/583; Muslim Mishkat H/582, Para:1, 'The times of salat'. Naylul Awtar 2/26.
146. سُئِلَ النَّبِىُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: أَىُّ الْأَعْمَالِ أَفْضَلُ ؟ قَالَ: الــصَّلاَةُ لِــأَوَّلِ وَقْتِهَــا- Ahmad, Abu Daud, Tirmizi, Mishkat H/607. Para: 2, 'Salat in earlier'; Daraqutni H/956-57.
147. Abu Daud H/394, from Abu Mas'ood Ansari (R), Nayl. P. 2/75. In another hadeeth the Prophet (sm) Says, أَسْفِرُوا بِالْفَجْرِ فَإِنَّهُ أَعْظَمُ لِلْــأَجْرِ 'Do your Fajr Prayer in visible morning, because that is the best time for earning virtue'. (Tirmizi, Abu Daud, Mishkat H/614). Sayed Sabiq says, It means, to enter salat in *ghalas* and come out at *isfar*. That is you do long your *qira-'at* till the *Fajr* be visible and get yourself out after ending the *salat*, as the Prophet (sm) used to do it (Abu Daud H/393). He recites in the *Fajr* Prayer sixty to hundred verses. Or the meaning of Hadeeth would be that you would be sure about the time of *Fajr* and don't pray it on the basis of assumption. (Tirmizi H/154, See commentary; Fiqhus Sunnah 1/80). Albani says that, it means to begin *salat* of *Fajr* at the *ghalas* and to come out after finishing it at the *isfar'* (Irwa 1/287).

(2) *Zuhr* (Noon) : The time of *Zuhr* starts when the sun crosses the meridian and ends when the shade of any object becomes one time of its own.[148]

(3) *'Asr* (After noon) : The time of *'Asr* starts after the shade of any object becomes one time of its own and ends when it becomes two times. But *'Asr salat* is valid up to the crimson glow of the sky before sunset.[149]

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148. Muslim, Mishkat, H/581. Para:1, 'The times of salat'; Abu Daud, Tirmizi, Mishkat H/583. Imam Abu Yusuf & Muhammad and Imam Abu Haneefah (Rh) in his one verdict have supported this time of *Zuhr,* which is narrated in *saheeh hadeeth* (Hidayah 1/81. Ch: *Salat*, Para: 'Times').

149. Abu Daud, Tirmizi, Mishkat H/583; Nayl 2/34-35; Para: 'the preferable and last time of *'Asr*.

Famous four Imams and Abu Yusuf & Muhammad (Rh), the two renowned disciples of Abu Haneefah (Rh) have supported this time. But Imam Abu Haneefah (Rh) in his another verdict has supported the time of *'Asr* starts after the shade of any object becomes two times of its own on the basis of Hadeeth, 'cool down the *Zuhr'*. Because the furious sunray of the summer is part of heat of the Hell'. (Hidayah 1/81).

The cause was that 'once in an expedition, when Belal (R) was about to give *Iqamat* for the *jama'at* of *Zuhr* after *Azan*, the prophet (sm) said to him 'cool down the *Zuhr'*. That means 'delay sometime'. In another statement it was said that 'cool down the salat. Because the furious sunray of the summer is part of heat of the Hell' (Tirmizi from Abu Zar (R), H/157-58; Tuhfa H/158. Ch: Salat, Para: 119; Abu Daud H/401-02).

In that Hadeeth there are two things: (1) The time of journey was in the summer, where the performing of *Zuhr salat* in heated open air on the desert land was practically very difficult. But in resident in general weather or in a mosque with roof, fan and AC how this direction is applicable? (2) It was the summer season. But in winter season, when the sunray of the noon is delicious, how will be the direction in that time? So how it would be proper to start *'Asr salat* after last time, being the shade two times of its own, by the plea of a Hadeeth caused with a temporary problem of emergency, keeping aside the preferable time of *'Asr* when the shade will be one to two times of its own as the Saheeh Hadeeth narrated by ibnu Abbas and Jaber (R)? But the simple meaning of that Hadeeth of Abu Zar (R) is that in the time of temporary heated sunny day the *Zuhr salat* will perform delayed sometime from its earliest time. Now if we consider the another verdict of Imam Abu Haneefah (Rh) and show honour to the saheeh Hadeeth and to the verdicts of famous three Imams and two honoured disciples of Imam Abu Haneefah (Rh) and then if we consider the time of *'Asr salat* from after the shade

(4) *Maghrib* (Evening) : The time of *Maghrib* starts immediately after the sun sets and ends with the ending of redness of the sun.[150]

(5) *'Esha* (Late evening) : *'Esha* begins after *Maghrib* and ends at the midnight. [151] But it is valid for obligatory reasons till *Fajr*.[152]

It is better to perform *Zuhr* a bit later during the scorching summer and *'Esha* a bit earlier during the shivering winter. But if it is not troublesome, the *'Esha salat* is better to be performed after the early 3rd part of the night.[153]

Prohibited times of salat:

It is not proper to start *salat* just at the time of sunrise, at noon and at sunset.[154] Similarly, there is no *salat* after *'Asr* till *Maghrib* and after *Fajr* till sunrise.[155] But at this time, the due *salats* may be said.[156] On the light of different *hadeethes,* many scholars say as valid 'the *salats* for reasons' even during the prohibited times. Such as the *salat* of *Tahiatul Masjid*, *Tahiatul Ozu*, *salat* of solar eclipse, *salat* of *Janazah* etc.[157] The *Jum'a salat* is permissible just at noon.[158] In the same way the *salat* and *Tawaf* i.e. circumambulation around the holy *Ka'ba* is permissible round the clock.[159]

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would be one time of its own, then the Muslim Ummah could be united at least in this ground.

150 & 151. Muslim, Mishkat H/581, Ch: 4, salat, Para: 1, The times.

152. Muslim H/1562 (681/311) Ch: 5, Mosques, Para: 55, To say due salats, from Abu Qatadah; Fiqhus Sunnah 1/79.

153. Bukhari, Mishkat H/590-91, Para-2, To say salat earlier; Ahmad, Tirmizi, Ibnu Majah, Mishkat H/611; Fiqhus Sunnah, Para: Time of Zuhr. 1/76.

154. Muttafaq 'Alaih, Muslim, Mishkat H/1039-40; Fiqhus Sunnah 1/81-83.

155. Muttafaq 'Alaih, Mishkat H/1041, Para: 22, 'Prohibited times'

156. Muttafaq 'Alaih, Mishkat H/1043; Saheeh Ibnu Khuzaimah H/1277.

157. Fiqhus Sunnah 1/82.

158. Tuhfatul Ahwazi Sharah Tirmizi, See commentary of H/183, 1/541; Fiqhus Sunnah 1/82.

159. Nasaii, Abu Daud, Tirmizi, Mishkat H/1045, Para: 22, Prohibited times.

Taharat (الطهارة)

The necessary precondition of *salat* is to attain *Taharat* i.e. cleanness. This is of two kinds : Inner and outer i.e. physical. The inner cleanness means to keep the mind free from all kinds of *shirki* (polytheistic) beliefs and to keep it free from the clutches of *Ria* (i.e. to show) and not to place in heart the love of anything above the love of Allah. The physical cleanness means to earn cleanness through ablution, bathing or *Taiyammum* as the process directed by the *Shari'ah*. Allah says,

إِنَّ اللهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ- (البقرة ٢٢٢)-

'Verily Allah loves the repented ones (in mind) and who keep themselves clean (in body)' *(Baqarah 2/222)*. The Prophet (sm) declares,

لاَ تُقْبَلُ صَلاَةٌ بِغَيْرِ طُهُوْرٍ وَلاَ صَدَقَةٌ مِنْ غُلُولٍ، رواه مسلم-

'*Salat* of anybody without cleanness and *Sadaqah* of prohibited goods would not be accepted'.[160]

It is highly essential for a *Musalli* to keep his body clean. Because through it with the attainment of external sacredness, there comes the peace of mind, all the Satanic whims go away and it inspires a *Mumin* to the devotion to Allah. In Islam there are three ways of attaining physical cleanness: Ablution, Bathing and *Taiyammum.*

(a) Ozu (الوُضوء) the ablution:

Dictionary meaning is clearness (الوَضاءة). According to the terminology meaning, the *'Ozu'* is to wash the hands, face and feet with pure water in the process of *Shari'ah* and to touch head with (wet) hands.

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160. Muslim, Muttafaq 'Alaih, Mishkat, H/301, 300, Ch: 3, 'Cleanness' Para:1, 'Which makes the ozu as wajib'.

Farz of *Ozu*:

In *Ozu* there are four compulsory *(Farz)* things. (1) To wash full of the face properly with gargling and providing water inside the nose and to blow it (2) Washing two hands with elbows (3) Touching head with ears by (wet) hands and (4) Washing two legs with ankles.

Allah says,

يَاأَيُّهَا الَّذِيْنَ آمَنُوْا إِذَا قُمْتُمْ إِلَى الصَّلاَةِ فَاغْسِلُوْا وُجُوْهَكُمْ وَأَيْدِيْكُمْ إِلَــى الْمَرَافِقِ وَامْسَحُوْا بِرُءُوْسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ...(المائدة ٦)-

Meaning: 'Oh believers! when you prepare yourself for *salat,* then you wash your face and hands with elbows and touch your head with hands and wash both legs with ankles'...*(Maidah 5/6)*.[161] Except these four, which are revealed in the verse above, all other things in *Ozu* are *Sunnats*.

Merits of *Ozu* (فضائل الوضوء):

1. The Prophet (sm) says, '...As it is easily traceable a horse with a white marked forehead from among the black ones, such as I will trace my *Ummah* in the Day of Resurrection by their limbs of *Ozu* for their brightness and I shall reach earlier for having them to drink water of the river *Al-kauthar*.[162] So, who desires, may increase his brightness'.[163]

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161. Sura Maidah revealed in Madina. For which some one may believe that *Ozu* was made *Farz* first at Madina, which is not correct. Ibnu Abdil Barr says, 'The Prohept (sm) had never performed *salat* in Makkah without *Ozu*. But in Madani life by the revelation of this verse the *Ozu* had been declared as compulsory (Fathul Bari, Ch: *Ozu,* P.1/134). Zaid bin Harethah (R) said from the Prophet (sm) that *Jibreel* came to him in earlier days of revelation and teach him *Ozu* and *salat*' (Ahmad, Ibnu Majah H/462; Daraqutni, Mishkat, H/366, Ch: 3, cleanness, Para: 2,'Courtesy of toilet'; Silsila Saheehah H/841).
162. Muslim, Mishkat, H/298. Ch: 3, Cleanness, Section: 3.
163. Muttafaq 'Alaih, Mishkat, H/290.

2. He says, 'should I say to you, with which Allah removes your sins more and increases the level of honour? It is to make ablution properly during the period of troubles, going to the mosque time and again and to wait for the next *salat* after one'.[164]

3. He also says, 'the key of *salat* is *Ozu*'.[165]

4. He says, 'when a Muslim takes his ablution properly for the *Farz salat* and performs *ruku-sijdah* properly with full attention and fearfulness, then his ablution and *salat* are accepted as the fine of all the sins he had committed in the past, save and except the grave sins'.[166] In another statement there comes as, that person will be free from sins as his mother delivered him fresh.[167]

5. Keep yourself clean all time by making *Ozu and* to say two *rak'ats* of *Tahiyatul Ozu* and two *rak'ats* of *Tahiyatul Masjid* when enter the mosque. For this covetous good-habit the Prophet (sm) heared in sleep the sound of foot-falls of Belal (R) going before Him in the Heaven.[168] But if he gets the *jama-'at* is running or the *Iqamat* is made, then will enter the *jama-'at* directly.[169]

Description of Ozu (صفة الوضوء):

Before ablution, it is *Sunnat* to brush the teeth properly. The Prophet (sm) says,

لَوْلاَ أَنْ أَشُقَّ عَلَى أُمَّتِي لَأَمَرْتُهُمْ بِتَأخِيْرِ الْعِشَاءِ وَ بِالسِّوَاكِ عِنْدَ كُلِّ صَلاَةٍ–

164. Muslim, Mishkat H/282.
165. Abu Daud, Tirmizi, Daremi, Mishkat H/312, Para-1.
166. Muslim, Mishkat H/286, Section: 1.
167. Muslim, Mishkat H/1042, Ch: 4, Salat, Para: 22, Prohibited times of Salat.
168. Muttafaq 'Alaih, Mishkat H/1322; Tirmizi, Ahmad, Mishkat H/1326, Para: 39, 'Optional Salat'.
169. Muslim, Mishkat H/1058, Para: 23, Jama-'at & its merits.

'If I would not seem troublesome for my *Ummah,* I would have asked them to perform the *Esha salat* lately and to brush their teeth before every *salat*'.[170] Here 'every *salat*' means at the time of *Ozu* for every *salat.*[171] Therefore, it is better to brush the teeth after rising from sleep and before *Ozu* for every *salat.* At this time, will rub the tongue by the right hand properly and will make gargle.

The Process of *Ozu* (ablution):

(1) At first to make *Niyat* (determination) in the heart for *Ozu.*[172] Thereafter **(2)** will start with *Bismillah*.[173] Then **(3)** will take water in the right palm[174] and will wash both hands with the wrist[175] and fingers are to be rinsed.[176] After this, **(4)** will take water in the right palm and make gargle properly and will put water inside the nose taking new water if necessary and will blow it properly with the left hand.[177] Then **(5)** from the upper end of the forehead through lobes of the ears down to the lower jaw, the entire face to be washed thoroughly[178] and the beard to be rinsed properly.[179] For this one handful of water should supply

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170. Muttafaq 'Alaih, Mishkat, H/376, Ch: 3, cleanness, Para: 3, Tooth-brash.
171. As because, explanation of that Hadeeth comes in another Hadeeth عِنْدَ كُلِّ وُضُوْءٍ and مَعَ كُلِّ وُضُوْءٍ that means 'With every ablution or with every time of ablution'(Ahmad, Bukhari-Ta'leeq, Ch: Fasting, Para: 27), Albani, Irwaul Ghaleel H/70, 1/109.
172. Muttafaq 'Alaih, Mishkat H/1.
173. Ahmad, Tirmizi, Ibnu Majah, Mishkat H/402; Para: 4: Abu Daud H/101-02; Subulus Salam H/463; Nawab Siddique Hasan Khan Bhupali considered it *'Farz'*- Ar-Rauzatun Nadiyah. P.1/117.
174. Abu Daud, Mishkat H/401; Naylul Awtar 1/206, Para: 'Washing two palms before gargling'.
175. Muttafaq 'Alaih, Ahmad, Nasaii, Naylul Awtar 1/206 & 210.
176. Nasaii, Abu Daud, Tirmizi, Ibnu Majah, Mishkat H/405 Para: 4, 'Sunnats of *Ozu*'.
177. Muttafaq 'Alaih, Mishkat H/394: Daremi, Mishkat H/411; Mirqat P. 2/14; Majmu' Fatawa Uthaymeen (Riyadh: 1st edn. 1419/1999) 12/257.
178. Muttafaq 'Alaih, Naylul Awtar 1/210.
179. Tirmizi H/29-31, Para: 23; Ibnu Majah H/430, Naylul Awtar 1/224.

under the chin.[180] Then **(6)** will wash first the right and next the left hand with the elbows taking water in the right palm.[181] Then **(7)** with water[182] and wet hands will touch full head from forehead to the back and from backhead to the forehead.[183] At the same time by the wet forefingers will touch *(Masah)* inside the ears and by thumb the backside of the ears.[184] To touch some part or one-fourth of head without headgear has no proof. But the '*Masah*' is proved for head fully or some part of fore-head with headgear or for headgear only.[185] Thereafter, **(8)** will wash right and left legs with ankles[186] and with left fingers will rinse the toes properly.[187] **(9)** In this way after finishing the ablution will take a little water in the left hand and will spray it along the place of seclusion[188] and will recite the following *Doa*:

أَشْهَدُ أَنْ لآ إِلَهَ إِلاَّ اللهُ وَحْدَهُ لاَ شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، اَللَّهُمَّ اجْعَلْنِيْ مِنَ التَّوَّابِيْنَ وَاجْعَلْنِيْ مِنَ الْمُتَطَهِّرِيْنَ–

Pronunciation: *Ashhadu Al La Ila-ha Illalla-hu wahdahu La Shareekalahu, wa Ashhadu Anna Muhammadan 'Abduhu wa Rasooluhu. Alla-hummaj'alnee minat Tauwa-beena waj'alnee minal Mutatahhireen.*

Meaning: 'I am giving witness that there is none to be worshipped except Allah. He is one and He has no partner. I stand witness that Muhammad is His slave and His

180. Abu Daud H/145, Ch: 1, Cleanness, Para: 56, To rinse the beard.
181. Bukhari, Naylul Awtar 1/223.
182. Tirmizi, Mishkat H/415, Para: 4, Sunnats of *Ozu*.
183. Muwatta, Muttafaq 'Alaih, Mishkat, H/393-94.
184. Nasaii, Ibnu Majah, Nayl 1/242-43; Abu Daud, Tirmizi, Mishkat H/414.
185. Muttafaq 'Alaih, Mir'at 2/92, 104, see commentary of H/396, 401.
186. Muttafaq 'Alaih, Mishkat H/394; Muslim, Mishkat H/398.
187. Abu Daud, Tirmizi, Ibnu Majah, Mishkat H/406-07.
188. Abu Daud H/32-33, 168; Abu Daud, Nasaii, Ahmad, Daraqutni, Mishkat H/361, 366. Para: 2, 'Courtesy of toilet'; Saheehah H/841.

messenger' *(Muslim)*. Oh Allah! You include me among the repented and purified ones *(Tirmizi)*.

Narrated by Umar Farooq (R), in that *hadeeth*, the Prophet (sm) says, the person who makes ablution and will read *kalima shahadat,* the eight doors of *Jannat* will be made open for him. He may enter by any of these as he wishes.[189] This is to note that at the time of reading this *Doa*, the *hadeeth* about looking to the sky, is *Munkar* i.e. *Za'eef* (Unsound).[190]

Other Information about Ozu & Masah

(مسائل أخري فى الوضوء والمسح)

(1) During ablution, the limbs may be washed once, twice or thrice.[191] The Prophet (sm) generally used to wash thrice.[192] It is superfluous to wash more than three times.[193] During the washing it could be made even or uneven.[194]

(2) It is necessary to keep *Tarteeb* i.e. successive order in ablution.[195]

(3) If the limbs of *'Ozu'* remain dry even to the quantity of a nail, then *Ozu* is to be made anew.[196] Must try to reach water to the root of the beard, but if it does not reach, then the ablution will be considered proper.[197]

(4) Either in the winter or in the summer, the ablution is to be made fully.[198] But not the water should misuse. The

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189. Muslim, Tirmizi, Mishkat H/289. Ch: 3, Cleanness.
190. Albani, Irwaul Ghaleel P. 1/135, Commentary of H/96.
191. Bukhari, Muslim, Mishkat H/395-97, Para: 4. Sunnats of *Ozu*.
192. Muttafaq 'Alaih, Muslim, Mishkat H/287, 397; Nayl 1/214, 258.
193. Nasaii, Ibnu Majah, Mishkat H/417.
194. Saheeh Ibnu Khuzaimah H/172-73.
195. Sura Maidah 6; Naylul Awtar 1/214, 218.
196. Muslim, H/243; Subulus Salam H/50.
197. Bukhari, Naylul Awtar 1/223, 226.
198. Muslim, Mishkat H/398.

Prophet (sm) used to complete the *Ozu* with one *'Mudd'* i.e. 625 grams of water.[199]

(5) The used water or the left out water in the pot after ablution becomes not impure. Rather it can be used again for ablution or for attaining cleanness. The Prophet (sm) and the *Sahaba-i-Keram* would make ablution diping their hands repeatedly into the same pot of water.[200]

(6) To wash the limbs of ablution from the right side is *Sunnat* i.e. Practice of the Prophet (sm).[201]

(7) After the ablution is complete, it is allowed to sponge the wet limbs with clean towels or napkins or other clean things.[202]

(8) Whether ablution is there or not, the Prophet (sm) was habituated to make *Ozu* before every *salat.*[203] But at the day of the conquest of Makkah, he said 5 times of *salat* with one *Ozu* and made *Taiyammum* on the socks.[204]

(9) There is no document for reciting the *Niyat* (determination) for ablution. It is not known whether there is any separate *Doa* during ablution. Similarly, different *Doas* for washing different limbs for *Ozu,* the *hadeeth* about it is spurious.[205] The *hadeeth* of reading *sura Qadr* after completion of the *0zu* is *Mouzu'* (spurious).[206]

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199. Muttafaq 'Alaih,Mishkat H/439, Ch: 3, Cleanness, Para: 5, 'Bathing'.
200. Muttafaq 'Alaih, Daremi, Mishkat H/394, 411, Ch: 3, Cleanness, Para: 4.
201. Muttafaq 'Alaih, Ahmad, Abu Daud, Mishkat H/400,401; Fathul Bari 1/235.
202. Ibnu Majah H/465, 468, Ch: 1, Cleanness, Para: 59, To use towel after ablution and bathing; 'Aunul Ma'bood 1/417-18. See commentary; Nayl 1/266.
203. Daremi, Ahmad, Mishkat H/425-26, Para: 4.
204. Muslim, Naylul Awtar 1/318; Abu Daud H/172.
205. Muhammad Taher Pattani, Tazkiratul Mauzu'a-t, P. 32; Shawkani, Al-Fawaidul Majmoo'ah fil Aha-deethil Mouzoo'ah, Ch: Cleanness, H/33, P. 13.
206. Albani, Silsila Za'eefah H/1449.

(10) There is no authentic proof to touch the neck. Imam Nabavi (Rh) called it as *Bid'at* (innovation).[207] 'One who will touch his neck in his *Ozu*, he will not be shackled in his neck in the Day of Resurrection'. The *hadeeth* in vogue is *Mouzu'*.[208]

(11) *'Masah'* means, 'to touch'. In the terminology of *shari'ah* 'passing wet hands politely on the limbs of *Ozu*, which would be done on the head or socks'. Except shoes the thing by which full of the feet with ankles would be covered, is called 'socks', which may be made of leather, cotton or wool and may be fine or thick. More than 80 (Eighty) *Sahabis* including *'Ashara-i-Mubashsharah* have narrated *hadeethes* of *Masah*. So it is among the status of *'Mutawatir'* (i.e. narrated incessantly). Nabavi says, 'there is unanimous verdict among the scholars about the *Masah* on the socks at the journey and in the home if necessary or not'. [209]

(12) If the socks are worn with ablution,[210] then at the time of new *Ozu*, will touch once with the wet fingers of two hands over[211] the socks from the foot upto the ankle.[212] Touching the socks is allowed for a day and night when he will be a *Muqeem* (i.e. dweller at home) and for three days and nights continually when he will be a *Musafir* (traveller), till the bathing would be *Farz* (or the socks would be put off).[213]

207. Ahmad, Abu Daud, Naylul Awtar 1/245-247.
208. Albani, Silsila Za'eefah H/744.
209. Mir'atul Mafateeh 2/212.
210. Muttafaq 'Alaih, Abu Daud, Naylul Awtar 1/273.
211. Abu Daud, Mishkat H/522, 525, Ch: Cleanness, Para: 9, 'touching over the socks'.
212. Muslim, Mishkat H/518.
213. Muslim, Nasaii, Tirmizi, Mishkat H/517, 520.

(13) If any limb of ablution is covered with bandage for wound and if there is fear of increasing the disease, then he will touch over the bandage with wet hands.[214]

(14) Touching (i.e. *Masah*) over the clean shoe or any kind of clean socks is allowed.[215] If there is dirt underneath the shoe, it will be clean after rubbing with soil and then the shoe could be touched over it.[216]

(15) The stool & urine of Halal (lawful) animal is sacred.[217] So if it touches the cloth, it will not be unclean.

(16) The urine of suckling female baby if touches the cloth, that place should be washed. If it is of male baby, then should spray water on that place. [218]

(17) The semen and the gluey thing like mucus comes out before and after it, is called as Mani, Mazi & Wadi successively. Bathing would be *Farz* in coming out of Mani with excitement and in the rest would have to wash only the hidden limb and then would make ablution. If it touches the cloth, then will wash the place only or will spray water to it. If it is dried, then will erase it by the nail. [219] The *salat* is permissible in that dress.

Acts that nullify the ablution (نواقض الوضوء) :

If anything comes out of the way of urine or stool, then the ablution will be removed. In the light of different *saheeh hadeethes*, it is proved that this is the main cause for the

214. Saheeh Ibnu Khuzaimah H/273; Ibnu Majah, Naylul Awtar 1/386, Ch: 'Taiyammum'.
215. Ahmad, Timrizi, Abu Daud, Ibnu Majah, Mishkat H/523.
216. Abu Daud, Mishkat H/503, Ch: 3, Cleanness, Para: 8, 'To remove unclean'; Saheeh Ibnu Khuzaimah H/786; Ar-Rauzatun Nadiyah 1/91.
217. Muttafaq 'Alaih, Mishkat H/3539, Ch: 16, Qisas, Para: 4; Fiqhus Sunnah 1/21.
218. Ahmad, Abu Daud, Nasaii, Mishkat H/501-02; Fiqhus Sunnah 1/20.
219. Fiqhus Sunnah 1/20-21.

removal of ablution. If some one falls into doubt that due to upsetting of stomach, sleeping or sex-urge, the *Ozu* is lost, then he will have to make *Ozu* again. But if there is no sound or smell or any mark is available and if he is firm that the *Ozu* is there, then no need for *Ozu* anymore. The removal of ablution for any kind of bleeding minimum or maximum except the bleeding of *'Istihazah'* (bleeding of women after delivery) has no pure document.[220]

(b) Description of bathing (صفة الغسل) :

Definition: 'Bathing' (الغُسْلُ) means 'washing'. In the terminology of *shari'ah*, to wash whole body after making ablution with determination to gain sanctity. Bathing is of two kinds: *Farz* and *Mustahab* i.e. compulsory and desirable.

Farz: The bathing which is indispensable, is called *Farz*. When an adult Muslim becomes unclean (from sex), then bathing becomes compulsory. As Allah says, وَإِنْ كُنْتُمْ جُنُبًا فَاطَّهَّرُوْا 'If you are unclean, then take your bath' *(Maidah 6)*.

Mustahab: The bathing which is not compulsory, but if it is done, he will earn virtue. For example, bathing on Friday and two Eid days in the year. To make ablution before general bathing is useful to the health. Saiyd Sabiq has considered it as 'Mandoob' (preferable).[221]

The process of bathing: For the compulsory bathing, first wash two hands with wrists and then will clean the dirts. Thereafter will make *Ozu* like that of *salat* by uttering

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220. Albani, Foot note of Mishkat H/333, narrated by Daraqutni, `Ozu for each bleeding' (الوضوء من كل دم سائل).

221. Fiqhus Sunnah 1/41.

Bismillah (in the name of Allah). Then pour water on the head three times and rub hear with fingers, so that water reaches the roots of hair. Then will pour water on the whole body and will complete the bathing.[222]

Note: (1) unfastening the lock of hair of ladies during bathing is not necessary. Only three handfuls of water are to reach thrice to the roots of hair. Then she will pour water on the whole body.[223]

(2) The Prophet (sm) used to complete *Ozu* with one *'mudd'* only i.e. 625 grams of water and to complete bathing with five *'mudd'* i.e. 3125 grams of water.[224] So that, the misuse of water over the need is not proper.

(3) The Prophet (sm) has ordered to both male and female to take bath in seclusion.[225]

(4) There is no sin to take bath nakedly in the bathroom or under the curtain or in a remotest place out of sight of the men.[226]

(5) After bathing with *Ozu*, if the *Ozu* is not lost, there is no need to make it again.[227]

(6) Before the *Farz* bathing it is not proper to touch the holy Quran in unclean condition. But to recite it in lips and to enter the mosque is permissible.[228] In the condition of general unclean to touch the Quran and to carry it is allowed.[229]

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222. Muttafaq 'Alaih, Muslim, Mishkat H/435.
223. Muslim, Mishkat H/438.
224. Muttafaq 'Alaih, Irwaul Ghaleel H/139; Four mudds i.e. handfuls make a Sa'. See F.N. P. 1/170; Abu Daud H/96.
225. Abu Daud, Nasaii, Mishkat H/447.
226. Muslim H/339; Bukhari H/278; Do. Mishkat H/5706-07; Fiqhus Sunnah 1/58.
227. Abu Daud, Tirmizi, Nasaii, Mishkat H/445.
228. Fiqhus Sunnah 1/51-52.
229. Fiqhus Sunnah 1/43.

Mustahab bathing:

(1) Bathing before *Juma'h salat.*[230]

(2) Bathing of who performs bathing of dead body.[231]

(3) Bathing before embracing Islam.[232]

(4) Bathing before making *Ihram* for *Umrah* or *Hajj.*[233]

(5) Bathing on the day of *Arafah.*[234]

(6) Bathing in the morning of two *Eid* days.[235]

(C) Description of Taiyammum (صفة التيمم) :

Definition: *'Taiyammum'* (التيمم) means 'determination'. Terminologically, it is an Islamic way of attaining sanctity by the clean soil, instead of ablution or bathing, when water is not available. This is one of the special blessings of Allah for the Muslim Ummah, which was not given to any Ummah of the past.[236]

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230. Muttafaq 'Alaih, Mishkat H/537-39, Ch: 3, Cleanness, Para: 11 'Masnoon Bathing'.
231. Ibnu Majah, Tirmizi, Abu Daud, Mishkat H/541.
232. Tirmizi, Abu Daud, Nasaii, Mishkat H/543.
233. Daraqutni, Hakem, Irwaul Ghaleel H/149, 1/179.
234. Baihaqi, Irwa H/146, see Faidah; Nayl. 1/357.
235. Baihaqi, Irwa H/146, see Faidah; Nayl. 1/357.
236. Fiqhus Sunnah 1/59. This was one of the important contributions of the family of Abu Bakr (R) to the Muslim Ummah. During return most probably from the battle of Banul Mustaliq in 5th hijrah, when they reach at the place of Baida (الْبَيْــدَاء) near Madina, the necklace of 'A-yesha (R) was missed. Then the Prophet (sm) makes the caravan stopped to search it. But there was no trace of water and thus the morning appers without water. Then Allah reveals the verse of Taiyammum (Maidah 6). Sahabi Usaid bin Huzair (R) then congratulates to Abu Bakr (R) saying : this is note the first contibution of you, Oh the family of Abu Bakr! (مَا هِيَ بِأَوَّلِ بَرَكَتِكُمْ يَــا آلَ أَبِــى بَكْــرٍ)'. 'A-yesha (R) said, we lifted up the camel upon which we remain and then we got the necklace' (Bukhari, Fathul Bari H/334, Ch: 7, Taiyammum, H/4608, Ch: 65, Tafseer, Para: 3; Muslim H/842, Para: 28, Taiyammum).

Allah says,

وَإِنْ كُنْتُمْ مَرْضَى أَوْ عَلَى سَفَرٍ أَوْ جَاءَ أَحَدٌ مِّنْكُمْ مِنَ الْغَائِطِ أَوْ لآمَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَآءً فَتَيَمَّمُوْا صَعِيْدًا طَيِّبًا فَامْسَحُوْا بِوُجُوْهِكُمْ وَأَيْدِيْكُمْ مِنْهُ، (المائدة ٦)-

Translation: 'And if you are ill or on a journey, or any of you comes from the toilet, or you have been in sexual contact with women and you get no water, then you perform *Taiyammum* by the clean soil and rub therewith your face and hands'... [237]

Process: With determination of being purified saying *Bismillah* beat your hands on the clean soil and then blow into hands and touch it once upto wrist and face.[238] The *hadeeth* about to beat two times and to touch upto elbow is *Za'eef.* [239]

Causes of making Taiyammum:

(1) When the clean water is not available **(2)** When there is fear of *salat* of being due *(Qaza)* for availing water. **(3)** When there is fear of increase of disease for using water. **(4)** If there is any fear of danger or risk of life etc.

For the above reasons, instead of ablution or compulsory bathing, *Taiyammum* may be performed incessantly for longer period.[240] The Prophet (sm) says,

إِنَّ الصَّعِيدَ الطَّيِّبَ وَضُوءُ الْمُسْلِمِ وَإِنْ لَمْ يَجِدِ الْمَاءَ عَشْرَ سِنِينَ...

'Verily the clean soil is medium of *Ozu* for the muslim. Even water is not available for 10 years....' [241]

237. Maidah 5/6, Nisa 4/43.

238. Muttafaq 'Alaih, Mishkat H/1; Tirmizi, Ibnu Majah & other, Mishkat H/402, Ch: 3, Cleanness, Para: 4; Abu Daud H/101-02; Muttafaq 'Alaih, Mishkat H/528, Para: 10 'Taiyammum'.

239. Abu Daud H/330, Para: 124; Do, Mishkat H/466, Ch: 3, Cleanness, Para: 6.

240. Maidah 5/6; Muttafaq 'Alaih, Mishkat H/527; Bukhari H/344 P. 1/49; Ahmad, Tirmizi and others, Mishkat H/530.

Clean soil:

In Arabic terminology 'soil' means surface of the Earth.[242] Most of the Arab lands are composed of sands and stones. The Prophet (sm) and His *Sahabis* used to make long tours on sandy desert land. Especially they were in great troubles for want of water during their journey to *Tabook* expedition about 750 k.m. from Madina at the month of Rajab' 9th A.H./Oct' 630 A.D. But it is not known that they carried soil from a long distance for *Taiyammum*. Therefore, the soil of earth-surface, sands and stones mixed with sands may be used for *taiyammum*. But it is not proper to make *taiyammum* with clean stones without soil or dust, or the wood, coal, iron, mosaic, plaster, tiles, lime etc.[243]

Note:

(1) After performing *salat* with *Taiyammum*, if water is available before the next time of *salat,* then the earlier *salat* should not have to be repeated.[244]

(2) All things that can be performed with ablution can also be performed with *Taiyammum*. Similarly, everything that nullifies the ablution, nullifies *Taiyammum* also.

(3) If both water and soil are not available then *salat* is to be said without ablution.[245]

Etiquettes of toilet (آداب الخلاء) :

(1) At the time of entrance into the toilet, to say اَللَّهُمَّ إِنِّى أَعُوْذُ بِكَ مِنَ الْخُبْثِ وَالْخَبَائِثِ *Alla-humma Innee A'oozubika minal Khubthe wal Khaba-ith'* (Oh Allah! I seek refuge with you

241. Ahmad, Tirmizi, Abu Daud, Nasaii, Mishkat H/530, Para: 10 'Taiyammum'.

242. As it has been said, (الصعيد وجه الأرض ترابا كان او غـــيره) 'Soil is the earth surface, either it be of solid earth or other thing *(Al-Misbahul Muneer)*.

243. See *Salatur Rasool* of Sadeq Sialkoti, footnote P. 148-49.

244. Abu Daud, Nasaii, Daremi, Mishkat H/533; Abu Daud H/338.

245. Bukhari H/336, Muttafaq 'Alaih and others, Naylul Awtar 1/400, Para: 'Salat without water and soil'.

from the (evils of) male and female Jinns). In another statement there comes to say first بِسْمِ اللهِ *'Bismilla-h'* (In the name of Allah,).[246] Thereafter at the time of coming out will say غُفْرَانَكَ *'Ghufra-naka'* (Oh Allah! I seek your pardon).[247] That means I seek your pardon for my inability to express proper gratitude of finishing the toilet by your kindness and getting by it unending happiness. Another intention of this *Doa* is that, Oh Allah! as I have got relief by coming out bodily excretions by your kindness, like that I seek pardon to you to get free from all sins of my evil doings.

(2) If it is an open place then should go away and to pass stool & urine secretly.[248] In this time it is prohibited to keep face or back towards the *qibla*.[249] But if inside a toilet or the *qibla* side is blocked, then it is permissible.[250] **(3)** Passing of urine should be in sitting position with secrecy keeping cover in front.[251] Passing of urine in standing position is not proper except in an unavoidable condition.[252] **(4)** It is not permissible to pass urine or stool on the path or underneath the shady tree (where the men take rest).[253] Passing of urine in a pit is not permissible.[254] Thus in lodged water, where would make *Ozu* & bath, is not permissible.[255] **(5)** Pass urine in soft soil. So that the sprinklings of urine

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246. Ibnu Majah H/297; Mishkat H/358. This is to note that the hadeeth of Doa at the time of coming out as: *Alhamdulillahillazi Azhaba 'Annil Aza Wa 'A-fa-nee,* is *za'eef* (Ibnu Majah, Mishkat H/374).
247. Muttafaq 'Alaih, Mishkat H/337; Tirmizi, Ibnu Majah, Mishkat H/359, Ch: 3, Clenness, Para: 2, Courtesy of toilet.
248. Tirmizi H/14, 20.
249. Muttafaq 'Alaih, Mishkat H/334.
250. Muttafaq 'Alaih, Mishkat H/335, Abu Daud, Mishkat H/373.
251. Abu Daud, Ibnu Majah, Mishkat H/371.
252. Muttafaq 'Alaih, Mishkat H/364.
253. Abu Daud, Ibnu Majah, Mishkat H/355.
254. Abu Daud, Nasaii, Mishkat H/354.
255. Abu Daud, Tirmizi, Nasaii, Mishkat H/353.

could not touch the cloth. It is most essential to earn cleanness properly from the urine. The prophet (sm) says, You earn sanctity from urine. Because, most of the punishment of the grave would have been occured due to this'.[256] **(6)** After the toilet is end, one should earn cleanness by his left hand with water.[257] Then will rub it properly with soil (or soap) and wash by the water.[258] **(7)** If the water is available, then the *'Kulookh'* (clod of soil) has no need.[259] For making *Istinja* (cleanness) only by the water, Allah had revealed the verse 108 of *sura Tawbah* praising the inhabitants of the Qoba.[260] But if the water is not available, then will use *'Kulookh'*. For this the clod of soil has to be used thrice or by uneven number.[261] It is not permissible to use right hand for it and dried cow-dung, bone or coal are also not allowed for this.[262] **(8)** After the use of *'Kulookh'* there is no need of water further. Because the Prophet (sm) has directed that the *'Kulookh'* will be sufficient in lieu of water (فَإِنَّهَا تُجْزِئُ عَنْهُ).[263] The narration about to use *'Kulookh'* before taking water has no basis.[264] **(9)** To remove the doubt of urine, it is directed to spray

256. Daraqutni H/453, Hakem P. 1/183; Saheehul Jame' H/3002; Irwa H/280.
257. Abu Daud, Mishkat H/348.
258. Abu Daud, Daremi, Mishkat H/360.
259. Tirmizi H/19; Mir'at 2/72.
260. Abu Daud H/44; Albani, Irwa H/45, P. 1/83-84. The town nearby the Madina, the first place of coming down of the prophet (sm) after the migration from Makkah.
261. Muslim, Muttafaq 'Alaih, Mishkat H/336, 341. One should refrain from the use of toilet paper. Because it was proved as detrimental to the health in European countries (Dr. Tareq Mahmood, Sunnat of Rasool (sm) and the modern science (Traslated from Urdu into Bangla, Dhaka: 1420 A.H) P. 1/164.
262. Muslim, Mishkat H/336, Ibnu Majah, Abu Daud etc, Mishkat H/347, 375.
263. Ahmad, Abu Daud, Nasaii, Daremi, Mishkat H/349; Mir'at 2/58.
264. Albani, Irwaul Ghaleel H/42, See commentary; Tafseer Qurtubi, Tawbah 9/108.

some water by the left hand on the cloth along with the place of seclusion. [265]

Doing more than it, is an act of excess and which is akin to *Bid'at,* i.e. innovation. Similarly, by the name of good cleaning and removing the doubt, walking 40 paces with *Kulookh* and doing such other actions are baseless and matter of most shamelessness which is must to be shunned. **(10)** If someone gives *salam* while one is engaged in passing of urine, then making answer of his *Salam* after attaining cleanness is *Mustahab* (if the man who gives *Salam* is present).[266] Otherwise the answer is permissible after coming out without *Ozu* & *Taiyammum* also. Because the Prophet (sm) used to do *Zikr* of Allah in every condition.[267] **(11)** It is not permissible to speak with another during the passing of stool or urine (except in an urgent case).[268]

Azan (الأذان)

Definition : *'Azan'* means the voice of declaration (الإعلان)'. According to the terminology of *Shari'ah*, this is the call of *salat* loudly in due time with Arabic sentences directed by the *shari'ah*. *Azan* was introduced in the 1st year of *hijrah*.[269]

Introduction : A group of *Sahabis* including Umar (R) dreamt of *Azan* in the same night when the Prophet (sm) got the direction in the next morning through revelation and asked Belal (R) to chant *Azan* accordingly.[270]

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265. Abu Daud H/32-33; Abu Daud, Nasaii, Ahmad, Mishkat H/348, 61, 66, Ch: cleanness, Para: 2 'Courtesy of toilet' Abu Daud H/166-168.
266. Abu Daud H/16-17; Do, Mishkat H/467, Ch: 3, Cleanness, Para: 6.
267. Muslim, Mishkat H/456, Ch: 3, Cleanness, Para: 6; Mir'at 2/161, 163.
268. Abu Daud H/15; Saheeh At-Targheeb H/155; Saheehah H/3120.
269. Mir'at P. 2/344-45, Ch: 4, Salat, Para: 4 'Azan'.
270. Abu Daud H/499; 'Awnul Ma'bood H/494-495, 2/165-175; Abu Daud, Daremi, Ibnu Majah, Mishkat H/650.

Abdullah bin Zaid (R) a *Sahabi,* who in the morning described first the words of *Azan* to the Prophet (sm) which he got through a dream last night. Later on hearing the same call of *Azan* in the voice of Belal, Umar (R) came to the Prophet (sm) cladding his wrapper and said, 'By Allah! Who send you with truth, I have also seen the same dream'. On hearing this the Prophet (sm) praised to Allah by uttering *'Falilla-hil Hamd'*[271] According to one narrative, eleven *Sahabis* saw the same dream of *Azan* in that particular night.[272] It can be referred that Umar Farooq (R) saw that dream 20 days before. But he did not disclose it out of shame that Abdullah bin Zaid disclosed it earlier.[273]

Merits of Azan (فضل الأذان):

(1) Narrated by Abu Sa'eed Khudri (R) the Prophet (sm) said,

لاَ يَسْمَعُ مَدَى صَوْتِ الْمُؤَذِّنِ جِنٌّ وَّلاَ إِنْسٌ وَّ لاَ شَيْئٌ إِلاَّ شَهِدَ لَهُ يَوْمَ الْقِيَامَةِ

'All the creatures including the *Jinn* and mankind, who will hear the voice of Azan, all will give witness for him in the Day of Resurrection.[274]

(2) The Prophet (sm) said, 'The neck of the *Muwazzin* will be longest and above all other in the Day of Resurrection.[275]

(3) All the alive and lifeless things of the places around upto which the voice of *Azan* reaches will pray forgiveness for the *Muwazzin* and bear witness. The person who will attend the *salat* by hearing the *Azan* will get 25 times

271. Abu Daud (with 'Awnul Ma'bood) H/495; Mishkat H/650.
272. Mirqat sharah Mishkat, Ch: Azan 2/149.
273. Abu Daud (with 'Awnul Ma'bood) H/494, Para: 'the introduction of Azan'.
274. Bukhari, Mishkat H/656, Ch: 4, Salat, Para: 5, Merits of *Azan*.
275. Muslim, Mishkat H/654.

greater virtues of that *salat*. The *Muwazzin* will also earn equal virtues and all his (small) sins between two *Azans* will be pardoned.[276]

(4) Hearing the sound of *Azan* and *Iqamat*, the *Satan* runs off and after it comes back.[277]

(5) The person who chants *Azan* for 12 years, the *Jannat* is ensured for him. For each *Azan* he gets 60 virtues and for each *Iqamat* 30 virtues are added in his account of virtues.[278]

(6) The Prophet (sm) says, the *Imam* is the custodian of *salat* of the *musallis* and *Muwazzin* is the keeper of their *salat*. Thereafter He prays for them and says, 'Oh Allah! You show right path to the *Imams* and forgive the *Muwazzins*.[279]

Words of Azan (كلمات الأذان) :

These are 15 :

1. *Alla-hu Akbar* اللهُ أَكْبَرُ (Allah is greatest) .... 4 times.

2. *Ash hadu Alla-Ila-ha Illalla-h* أَشْهَدُ أَن لآ إِلَهَ إِلاَّ اللهُ ....2 times.

(I give witness that there is none to be worshipped except Allah)

3. *Ash hadu Anna Muhammadar Rasoo-lullah* أَشْهَدُ أَنَّ مُحَمَّدًا رَّسُوْلُ اللهِ
(I stand witness that Muhammad is His Messenger).... 2 times.

4. *Haiya 'Alas Sala-h* حَيَّ عَلَى الصَّلاَةِ (Hasten to Salat)......2 times.

5. *Haiya 'Alal Fala-h* حَيَّ عَلَى الْفَلاَحِ (Hasten for success)....2 times.

6. *Alla-hu Akbar* اللهُ أَكْبَرُ (Allah is greatest).....2 times.

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276. Nasaii, Ahmad, Mishkat H/667.
277. Bukhari, Muslim, Mishkat H/655.
278. Ibnu Majah, Mishkat H/678.
279. Ahmad, Abu Daud, Tirmizi, Mishkat H/663.

7. *La Ila-ha Illalla-h* لآ إِلَهَ إِلاَّ اللهُ (There is none to be worshipped except Allah) .... 1 time.

Total : 15 times.[280]

At the time of *Azan* of the *Fajr salat* after chanting *'Haiya 'Alal Fala-h'* has to pronounce twice اَلصَّلاَةُ خَيْرٌ مِّنَ النَّــوْمِ *Assalatu Khairum minan Naum'* (*Salat* is better than sleeping).[281]

Iqamat (الإقامــة) means to make one stand. *Iqamat* is to utter for making the present *musallis* alert for standing to *salat*. Either in congregation or alone, it is *sunnat* to chant *Azan* and *Iqamat* before all *Farz salats*.[282]

The words of *Iqamat* according to the Hadeeth of Abu Daud narrated above by Abdullah bin Zaid (R) are 11 (eleven).

Such as: (1) *Alla-hu Akbar* (twice). (2) *Ash hadu Alla Ila-ha Illalla-h*. (3) *Ash hadu Anna Muhammadar Rasoo-lulla-h*. (4) *Haiya 'Alas Sala-h*. (5) *Haiya 'Alal Fala-h*. (6) *Qad Qa-matis Sala-h* (twice). (7) *Alla-hu Akbar* (twice). (8) *La Ila-ha Illalla-h*. =11 times in all.[283]

Since Belal had a high-pitched voice the Prophet (sm) asked him to chant *Azan* and asked Abdullah bin Zaid the 1st

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280. Narrated by Abdullah bin Zaid (R); Abu Daud, Mishkat H/650; Abu Daud H/499, Para: 28, How would say Azan; Mir'at H/655, 2/344-45.

281. Abu Daud H/500-01, 504; 'Awnul Ma'bood, from Abu Mahzoorah, H/496; Mishkat H/645. Ibnu Raslan, Ameerul Yamani and Shaikh Albani have opined it with the Azan of *Tahajjud* (Subulus Salam, commentary of H/167, 1/250; Tamamul Minnah. P. 147). Abdur Rahman Mubarakpuri said that, this is 'truth' (حــق) to be with the Azan of Fajr and it is popularly accepted 'Mazhab' (Tuhfa, commentary of H/198, 1/593; Riyadh, Lajna Da-yemah, Fatwa No. 1396).

282. Nasaii H/667-68; Abu Daud, Nasaii, Mishkat H/665, Para: 5 'Merits of Azan'.

283. Abu Daud H/499; 'Awnul Ma'bood H/495.

describer of the dream of *Azan,* to pronounce *Iqamat.* Anas (R) said that Belal has been ordered to chant *Azan* twice and *Iqamat* once.[284] In this way the words of *Azan* in Islam became practiced twice and *Iqamat* once. On coming back to Madina after the conquest of Makkah in 8th *hijrah*, the Prophet (sm) appointed Belal as permanent *Muwazzin* of the *Masjid-i-Nabavi*. In the 11th *hijrah* after the demise of the Prophet (sm) Belal migrated to Syria and he left his disciple Sa'd al-qaraz at Madina on that duty. Abdullah bin Umar (R) says,

كَانَ الأَذَانُ عَلَى عَهْدِ رَسُوْلِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مَرَّتَيْنِ مَرَّتَيْنِ وَالإِقَامَةُ مَرَّةً غَيْرَ أَنَّهُ كَانَ يَقُوْلُ قَدْ قَامَتِ الصَّلاَةُ قَدْ قَامَتِ الصَّلاَةُ، رواه ابو داؤد والنسائى–

'During the age of the Prophet (sm) the words of *Azan* were pronounced twice and *Iqamat* once except *Qad Qa-matis Sala-h* twice.[285]

This is to know that twice of *Alla-hu Akbar* is regarded as once *(Marratan)*. Besides, the letter *Hamzah* (ا) of the word of 'Allah'(الله) is *'wasli'* (همزة وصــــلى). So the last *Alla-hu Akbar* may be pronounced unitedly with 1st *Alla-hu Akbar*. The opinion of saying *'Qad Qa-matis Sala-h'* once and saying *Alla-hu Akbar* once in the first and in the end of *Iqamat* is *Shaz* (شاذ), which is not acceptable.[286] As because there has been stated properly the words of *Azan* & *Iqamat* in the *hadeeth* of Abu Daud.[287]

284. Muttafaq 'Alaih, Mishkat H/641, Ch: 4, Salat, Para: 4 'Azan'.
285. Abu Daud, Nasaii, Daremi, Mishkat H/643.
286. Naylul Awtar. Para: Description of Azan. P. 2/106.
287. Abu Daud H/499, Ch: 2, Salat, Para: 28, How would say Azan?

Imam Khattabi says, the whole of Hijaz including Makkah, Madina and Syria, Yaman, Egypt, Morocco and in the remotest areas of the Muslim world, the custom of pronouncing *Iqamat* once is in practice and this is the *Mazhab* of almost all scholars of Islam.[288] Imam Baghavi says, this is the *Mazhab* of most of the scholars.[289] Abu Mahzoorah (R), the narrator of the *Iqamat* twice, himself and his son used to pronounce *Iqamat* once in pursuance of Belal (R).[290]

Tarjee' Azan (الترجيع في الأذان) :

Tarjee' (الترجيـــع) means 'repetition'. The *Azan* in which two '*Kalimah Shahadat*' is pronounced first in low voice twice in four times and again in loud voice twice in four times. The number of *Kalima* in *Tarjee' Azan* will be 15+4=19. The hadeeth of Tarjee' *Azan* has been narrated in the Abu Daud by Abu Mahzoorah (R).[291] In saheeh Muslim narrated by the same *Ravi* where the number of 1st *takbeer* has been stated as two in place of four.[292] Then the number of *Kalima* in *Azan* including *Tarjee'* would be 17. In the hadeeth of *Sunan* narrated by Abu Mahzoorah, the number of *Kalimah* in *Iqamat* including *'Qad Qa-matis Sala-h'* is 17.[293] This was virtually for training *(Ta'leem)*.[294]

Now according to authentic hadeethes, the process of *Azan* becomes three and that of *Iqamat* two. **(1)** The *Kalima* of *Belali Azan* and *Iqamat* is 15 and 11 respectively as narrated by Abdullah bin Zaid (R), which was in vogue everywhere

288. 'Awnul Ma'bood 2/175, see commentary of H/495.
289. Naylul Awtar, Para: 'Description of Azan' 2/106.
290. Abu Daud (with 'Awnul Ma'bood) H/495 see commentary. P. 2/175.
291. Abu Daud H/500, 503 (with 'Awnul Ma'bood H/496); Mishkat H/645.
292. Muslim, H/379.
293. 'Awnul Ma'bood 2/176, see commentary of H/496.
294. Ahmad, Tirmizi, Abu Daud and others, Mishkat H/644.

including Makkah and Madina during the time of the Prophet (sm). **(2)** 19 and 17 for *Tarjee' Azan* and 17 for *Iqamat* narrated by Abu Mahzoorah (R), all are permissible. But twice for *Azan* and once for *Iqamat* as the process of Belal are undoubtedly the best to follow, which have been accepted cordially by most of the Muslim Ummah in all ages.

The Azan of Sahari (الأذان في السحر) :

It is *Sunnat* to chant *Azan* for *Sahari.* During the time of the Prophet (sm), Belal used to chant *Azan* of *Tahajjud* and *Sahari* and the blind *Sahabi* Abdullah ibnu Umme Maktoom used to chant the *Azan* of *Fajr salat.* So the Prophet (sm) used to say, 'you take your meal *(sahari)* on hearing the *Azan* of Belal at night and continue till you hear the *Azan* of Ibnu Umme Maktoom. For, he does not chant *Azan* before the *Fajr* appears.[295] He also says that, you must not refrain from taking *sahari* on hearing the *Azan* of Belal. He chants *Azan* while there is night, for those people who are devoted in *Tahajjud*, may return (for *sahari*) and those who were sleeping may rise (for *tahajjud* or *sahari*).[296] This was not only for the month of Ramazan, but in another time also. Because during the age of the Prophet (sm) most of the *sahabis* are used to keep more optional fasting.[297] At present, in all mosques at the month of Ramazan and in other months if most of the neighbours are practiced with *tahajjud* and optional fasting like two *Siams* of *'Ashoora,* one *Siam* of *'Arafah,* six *Siams* of *Shauwal*, then in that mosque may chant this *Azan* regularly, as it is running througout the year in two Harams of Makkah & Madina.

Surooji and such other Hanafi scholars claimed that the Azan of *Sahari* during the Prophet's time was a general call

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295. Muttafaq 'Alaih, Mishkat H/680, Para: 6, Azan at delay time; Nayl 2/120.
296. Muslim, Mishkat H/681; All books of Kutub-i-Sittah except Tirmizi; Nayl 2/117-18.
297. Mir'at 2/382. See commentary of H/685.

and loud *zikr* (i.e. repeating the name of Allah). According to the last commentator of *Saheeh Bukhari* Ibnu Hajar Asqalani has rejected this claim as *'Mardood'* (refused), and says that for raising from sleep, peoples do such things now a days which are totally *Bid'at* (innovation). Everybody understood the meaning of that *Azan* as regular *Azan*. If that would have been something else than *Azan*, then there could be no misgiving of the people. And that would not have to be cautioned by the prophet (sm).[298]

Answer to Azan (إجابة المؤذن) :

The Prophet (sm) says, إِذَا سَمِعْتُمُ الْمُؤَذِّنَ فَقُوْلُوْا مِثْلَ مَا يَقُوْلُ 'Whenever you hear the *Azan*, you say what the *Muwazzin* says'.[299] In another place he declares, 'The person who repeats the words of *Azan* from the heart alongwith the *Muwazzin* and says, *'La hawla wala Quwata illa billa-h'* after *'Haiya 'Alas Sala-h'* and *'Haiya 'Alal Fala-h'* (There is no power, no strength except Alalh), that person will enter the Heaven.[300] Therefore in *Azan* and *Iqamat* except *'Haiya 'Alas Sala-h'* and *'Haiya 'Alal Fala-h'* it is to be answered as same as the *Muwazzin* utters. The answer of *Iqamat* is to be as the answer of *Azan*. Because the *Azan & Iqamat* both are called *Azan* in *hadeeth*.[301]

This is to note that **(1)** In answer to *'Assalatu Khairum minan Naum'* in the *Azan* of *Fajr*, saying *'Sadaqta wa Bararta'* has got no basis.[302] **(2)** Similarly, in the time of *Iqamat,* answering *'Qad Qa-matis Sala-h'* with *'Aqa-mahalla-hu wa Ada-maha'* is a *Za'eef hadeeth* narrated by Abu Daud.[303] **(3)** To

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298. Fathul Bari Sharh Saheeh Bukhari, Para: 'Azan before the *Fajr*' 2/123-24.
299. Muslim, Mishkat H/657, Para: 5, Merits of Azan and it's answer.
300. Muslim, Mishkat H/658.
301. Muttafaq 'Alaih, Mishkat H/662; Fiqhus Sunnah 1/88, Ch: Azan, Mas'ala-9.
302. Mir'at 2/363 See commentary of H/662.
303. Abu Daud H/528; Do, Mishkat H/670; Albani, Irwaul Ghaleel H/241 1/258-59.

utter *'Sallalla-hu 'Alaihi wa sallam'* in answer to *'Ash hadu Anna Muhammadar Rasoolullah'* has got no proof.

Doa of Azan (دعاء الأذان) :

After answering to *Azan,* the *Darood* is to be read first.[304] Thereafter the *Doa* is to be read. The Prophet (sm) said, 'The person who after hearing the *Azan* would utter this *Doa*, my recommendation for him in the Day of Resurrection would be bounden'.[305]

اَللَّهُمَّ رَبَّ هَذِهِ الدَّعْوَةِ التَّامَّةِ وَالصَّلاَةِ الْقَائِمَةِ، آتِ مُحَمَّدًانِ الْوَسِيْلَةَ وَالْفَضِيْلَةَ، وَابْعَثْهُ مَقَامًا مَّحْمُوْدًانِ الَّذِىْ وَعَدْتَهُ –

Pronunciation: *Alla-humma Rabba Ha-zihid Da'watit ta-mmah, wassala-til qa-imah, A-te Muhammadanil waseelata wal Fazeelah, wab'athhu Maqa-mam mahmoodanillzee wa'adtah.*

Translation: 'Oh Allah! You are the lord of this complete call (of *Tawheed*) and established *salat.* Grant *Waseelah* (The highest honoured place in the heaven) to Muhammad and give him honour and send him to *'Maqam-i-Mahmood'* the most praise-worthy place (for *shafa'at* i.e. recommendation) in the Heaven, which you have promised'.[306] This is to remember that to chant *Azan* in loud voice is *Sunnat.* But to read *Doa* of *Azan* in loud voice is *Bid'at.* So the practice of reciting *Doa* by the microphone is to be given up. There are another *Doas* also.[307]

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304. Muslim, Mishkat H/657; for Darood see P.117 20.
305. Bukhari, Mishkat H/659; Narrator, Jabir bin Abdullah (R).
306. It will be for Shafa'at-i-Kubra (Muttafaq 'Alaih, Mishkat H/5572, Ch: 28, 'The condition of the Day of Resurrection. Para: 4, 'Houz & Shafa'at'). As Allah says, عَسَى أَنْ يَّبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُوْدًا = Isra 17/79, (Soonly your Lord will make you stand in 'Maqam-i-Mahmood').
307. Muslim, Mishkat H/661.

Extra words added in response to Azan (الزوائد في دعاء الأذان) :

In response to *Azan* some extra words have been added which are in vogue and which should be refrained from. Because, the Prophet (sm) said with a great note of caution that whoever imposes falsehood in *hadeeth* with my name wilfully, he will make his abode in the Hell.[308] *Sahabi* Bara bin Azib (R) once uttered *'Birasoolika'* instead of *'Binabieka'* in a *Doa* of bed-time *'A-mantu binabiekallazee Arsalta'*. The Prophet (sm) became enraged for it and ordered him by pushing on his chest to utter *'Binabieka'*.[309] Though there was no change of meaning in it.

It is to be informed that *Azan* is an *Ibadat* (Prayer). It is not proper to make any more or less in it. Yet some words and sentences have already been appended to it. Some of which are as below:

(1) In the beginning of *Doa* of *Azan*, narrated <u>in Baihaqi</u> *(1/410)* is *'Alla-humma Innee As'aluka bi haqqi ha-zihid Da'wate.*

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308. مَنْ كَذَبَ عَلَيَّ مُتَعَمِّدًا فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ Bukhari, Mishkat H/198, Ch: 2, 'Ilm'.

309. Bukhari H/247, Ch: 4, 'Ozu', Para: 75; Tirmizi H/3394, Ch: 45, *'Doas'*, Para: 16; Muttafaq 'Alaih, Mishkat H/2385, Ch: 9, Doas, Para: 6. Ibnu Hajar Asqalani says, It does not mean that the changing of word is not permissible in spite of unabated meaning or the narration with essence (الرواية بالمعني) is illegal. Such as to say Rasoolullah in place of Nabiullah or to say nick-name or sur-name in the place of original name. Because this kind of narration is much prevailing in the study of *hadeeth*. But this hadeeth narrated above is opposite of it. There may have many causes. Such as (1) The words of *zikr* is *'Tawqeefi'* which are unchangable (2) There may be a keen significance in the word (3) To seperate *jibreel, b*ecause *jibreel* may be seemed by saying *Rasoolika.* But only the Prophet (sm) will be seemed by saying *'Nabieka'* (4) Allah may reveal to Him to say this Doa in this proccss. So He says as He revealed'. Fathul Bari, gist of the commentary of H/247, 1/427.

(2) At the end of the same Hadeeth as *'Innaka la Tukhliful Mee'a-d'* **(3)** In the narration of Sharhu Ma'a-nil A-tha-r of Imam Tahavi is *'A-te Saiyedana Muhammadan'* **(4)** In Fee 'Amalil yawme wal lailah of Ibnus Sunni is *'Wad Darajatar Rafee'ata'* **(5)** In *al-Muharrir* of Rafe'ii the *Doa* at the end of *Azan* has been stated as *'Ya Arhamar Ra-hemeen'*[310] **(6)** In *Azan* or *Iqamat* saying *'Ash hadu Anna Saiyedana Muhammadar Rasoolullah*.[311] **(7)** At Present for *Doa* of *Azan* in the Radio Bangladesh and Bangladesh Television, the sentence *'Warzhuqna Shafa-'atahu yawmal qia-mah'* is being added, of which no basis of *Shari'ah* has been found. Besides it, there added *'Waddarajatar Rafee'ata'* after *'Wal Fazeelata'* and *'Innaka La Tukhliful Mee'a-d'* at the end, which should be given up. **(8)** To say *Doa* of *Azan* loudly by the microphone and to say at the end *La Ila-ha Illalla-h Muhammadur Rasoo-lullah, Sallalla-hu 'alaihi wa sallam*.

Other things of Azan to be shunned

(الأشياء الممنوعة فى الآذان) :

(1) Loud Zikr before and after Azan:

On Friday and in other *salats* in a day, especially before and after *Azan* of *Fajr* in different mosques has been uttered from the mike **(a)** *'Bismillah. Assala-tu wassala-mu 'alaika Ya Rasoolallah'... Ya Habiballah... Ya Rahmatal-lil 'A-lameen'.* After giving salam in such way to the Prophet (sm), there given *salam* at the end directly to Allah Himself as, *Assala-tu wassala-mu 'alaika ya Rabbal 'A-lameen.* It is not a *Bid'at* only,

310. See Albani, Irwaul ghaleel' H/243, P. 1/260-61; Molla Ali Qari Hanafi, Mirqat. P. 2/163.
311. Fiqhus Sunnah P. 1/92.

but a thorough foolishness. Because Allah Himself is *'Salam',* then who will give Him salam? Besides, it is prohibited by *hadeeth* to give *salam* to Allah.[312] **(b)** To call repeatedly with loud voice after Azan by *'Assala-tu Rahemakumulla-h'* is not permissible *(Irwa 1/255)*. **(c)** To say *Hamd*, *Na't*, *Tasbeeh*, *Darood*, recitation of the Quran, sermons, Islamic songs etc. Those except *Azan* are to be shunned. Even after *Azan* calling *'Assalat', 'Assalat'* has also been called as *Bid'at* by Abdullah bin Umar (R) and other *Sahabis*.[313] But if personally some one calls or awakes anyone for *salat*, he will surely earn virtues by it.[314]

(2) To make *Takalluf*: The radio talker (of Bangladesh) utters the above *Doa* of *Azan* in such a way that there would have no appeal of prayer, which is to be discarded. Because, except the normal tune, all sorts of *Takalluf* i.e. pretension is highly disliked by Islam.[315]

(3) To pronounce Azan in the tune of music: Once Abdullah bin Umar (R) strongly rebuked one *Muwazzin* for giving *Azan* in the tune of music and said إِنِّيْ لَأُبْغِضُكَ فِي اللهِ 'For Allah, I must bear malice against you![316]

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312. Muttafq 'Aliah, Mishkat H/909, Ch: 4, Salat, Para: 15, 'Tashahhud'.
313. Tirmirzi, Mishkat H/646, Footnote -Albani; Do, Irwa H/236, P.1/255; Fiqhus Sunnah, P. 1/93.
314. Bukhari H/595, Ch: 9, 'The times of salat' Para: 35; Muslim, Mishkat H/684 Ch: 4, Salat, Para: 6, Azan at delay.
315. Razeen, Mishkat H/193; الرِّيَاءُ هُوَ الشِّرْكُ الأَصْغَرُ *'Ria* is small *Shirk*', Ahmad, Baihaqi, Mishkat H/5334, Ch: 26, To soften the heart, Para: 5, To show & to make hear.
316. Fiqhus Sunnah, Para: The Azan, Mas'ala No. 21/3, 1/92; Bukhari, Muslim, Mishkat H/2192, 2194, Ch: 8, Merits of Quran, Para: 1, Manners of recitation.

(4) To kiss fingers and to rub eyes with: During *Azan* or *Iqamat* after hearing *'Muhammadar Rasoolullah'* to kiss fingers and to rub eyes with them, raising two hands for *Doa* after *Azan* or loudly reading of *Doa* and rubbing out the face is not permissible and these have no basis in *Shari'ah*.[317]

(5) Azan during danger: There is no proof of chanting *Azan* for any danger and calamities. *Azan* is introduced for *Farz salat* only and not for any other.

(6) To recite the Quran loudly before or after the *Azan* of *Fajr* and make sermon in the mike of the mosque and to spoil sleep of the people and to make cause of sufferings to the patients and to create trouble in the night *salat* of *Tahajjud* is an act of grave sin.[318]

(7) After the end of *Fajr jama-'at* or the *jum'ah salat*, to make congregational *Darood* & *Milad* in loudest voice or with the mike regularly in the mosque is a baddest innovation.

Other information about Azan (مسائل أخري في الأذان) :

(1) The *Muwazzin* will chant *Azan* with loud voice facing the *Qibla* putting finger in two ears, so that the *Azan* becomes louder. He will turn the face only and not the body to right and left at the time of pronouncing *Haiya 'Alas Sala-h* and *Haiya 'Alal Fala-h*.[319] *Azan* may be chanted even in sitting position in ailment.[320]

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317. Fiqhus Sunnah, Para: 'Azan', Mas'ala 21/2, 1/92; Baihaqi, Mishkat H/2255. F.N. 4; Irwa H/433-34.
318. Fiqhus Sunnah, 1/93, Para: Azan, Mas'ala No. 21/5.
319. Bukhari, Muslim, Saheeh Ibnu Khuzaimah, Ch: Salat, Para: 41; Tirmirzi, etc. Irwa, 1/240, 48, 51; Nayl. 2/114-16.
320. Baihaqi, Irwa 1/242.

(2) The person who after *Azan* comes out of the mosque (without any important cause), he disobeys Abul Qasem [Muhammad (sm)].[321]

(3) Who chants *Azan* will pronounce *Iqamat.* Other may pronounce it. But when an appointed *Muwazzin* is there, then with his permission other person may chant *Azan* and pronounce *Iqamat*. If the time is about to pass, then anybody may chant the *Azan*.[322]

(4) The object of *Azan* will be to seek the satisfaction of Allah only. So it is not proper to ask any cost for it. But honorarium without seeking may be taken. Because the arrangement for honourable livelihood of a regular *Imam* and *Muwazzin* is an indispensable responsibility of the society and the state.[323]

(5) *Azan* should be chanted with *Ozu*. But it is permissible to chant without *Ozu*. To answer to *Azan* or to utter any *Tasbeeh*, *Tahleel* and *Doa* is permissible even when some one is unclean.[324]

(6) After *Iqamat* if cessation for a long time, another *Iqamat* will not be necessary.[325]

(7) If someone comes after *Azan* and *Jama-'at,* then the *jama'at* and *salat* should be started with *Iqamat* only.[326]

(8) For the *Jama-'at* of due *salat*, *Azan* is not compulsory. Only *Iqamat* is sufficient.[327]

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321. Muslim, Mishkat H/1075, Para: 23, 'Jama-'at & it's merit'.
322. Fiqhus Sunnah, 1/90,92. Mas'ala No. 13, 20.
323. Ahmad, Abu Daud, Nasaii, Tirmirzi, Ibnu Majah, Naylul Awtar 2/131-32; Abu Daud, H/2943-45, *Sanad Saheeh*; Mishkat H/3748, Ch: 18, 'Leadership and Judgement'. Para: 3 'allowance for executives and gifts to them'.
324. Fiqhus Sunnah, 1/51-52.
325. Fiqhus Sunnah, 1/89, 92; Salatur Rasool, *Takhreej*: Abdur Rouf, P. 198.
326. Fiqhus Sunnah, 1/91, Para: Azan, Mas'ala No. 18.
327. Muslim, Mishkat H/684, Para: 6, Azan in the late hour; Mir'at 2/387.

Salatur Rasool (SM) (صلاة الرسول ﷺ)

Description of Salat (صفة الصلاة):

The detail system of *salat* is narrated in different *hadeethes*. But in the *hadeeth* below, there would have got most of the rules. So that we put up its translation as follows :

'One day Abu Humayd Sa'edi (R) says to ten *sahabis* that I am most informed than you about the *salat* of the Prophet (sm). They say that yes, you say. Then he begins to describe that the Prophet (sm) when stands for *salat*, says *takbeer* raising (1) two hands upto shoulder level. Then he recites the *qira-'at*. Then he makes the *ruku* raising (2) two hands upto shoulder level. In *ruku* he puts his two palms on the knees and keeps his head and back strainght. Then at the time of standing straightly from the *ruku* saying *Sami'alla-hu liman Hamidah*, he raises (3) his two hands upto shoulder level. Then he goes to *sijdah* saying *takbeer* and keeps two hands free from two ribs and keeps the toes free ('pointing towards the *Qibla*' -*Bukhari H/828; Do, Mishkat H/792)*.

Then he rises and sits on his left foot straightly, till the bones are properly set on their respective places. Then he goes to 2nd *sijdah*. Then raises his head saying *takbeer* and sits on the left foot straightly, till the bones are properly set on their respective places. Then he stands. Then he does the same in the second *rak'at*. Then when he rises (for 3rd *rak'at*) after the end of 2nd *rak'at*, stands with *takbeer* raising (4) two hands as such as it was in the 1st *takbeer* of *tahreemah*. Thus he does in the rest. Finally, when he reaches at the last *sijdah*, after which would turn in *Salam*, he extends his left foot to the right and sits on the left buttock (قَعَـــدَ مُتَوَرِّكًـــا) and then turns in *Salam'*. On hearing

this description, the present ten *Sahabis* stand saying as *Sadaqta* (صَــدَقْتَ) you have said correct'. The Prophet (sm) used to say his *salat* in this way'.[328]

Now the discussion about particular matters of *salat* is given below :

1. *Niyat* (النية):

Niyat means 'determination'. *Niyat* is indispensable at the beginning of *salat*. The Prophet (sm) says, إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ وَ إِنَّمَـــا لِكُـــلِّ امْـــرِءٍ مَّـــا نَـــوَى... 'All deeds depend upon the determination and every person will get according to what he determines'....[329] So, for *salat* one has to make ablution and with clean dresses and fresh body and mind has to stand before Allah in polite manner facing the *Ka'ba* with firm determination to seek the satisfaction of his fosterer. Recitation of *Niyat* in lips is a new creation. It has no relation with the *satat* of the Prophet (sm). Many people before starting the *salat* read *'Innee wajjahtu...'*considering it as a *Doa* of prayer-mat. This is an anti *Sunnah* custom. In fact, there is nothing as *Doa* of the prayer-mat.

2. Takbeer-i-Tahreemah & fixing two hands on the chest (التكبيرة التحريمة ووضع اليد اليمنى على ذراعه اليسرى على الصدر):

Raising both hands facing the *qibla* straightening the fingers upto shoulder or ear level and making everything of worldly gain prohibited and with all intents and purposes, will declare greatness of the Lord by saying *'Alla-hu Akbar'* (Allah

328. Abu Daud H/730, Hadeeth Saheeh; Daremi, Tirmizi, Ibnu Majah and others; Do, Mishkat H/801, Ch: 4, Salat, Para: 10, Description of salat; Bangla translation of Mishkat shareef (Dhaka : Emdadiah library. 5th edn. 1987) H/745 (12), 1/340.
329. Muttafaq 'Alaih, The 1st Hadeeth of Saheeh Bukhari and the Mishkat.

is greatest). Then will stand before Allah fixing his eye-sight with the place of *sijdah*[330] with full of submissive devotion, placing hands on the chest, keeping the right on the left. Allah says, وَقُوْمُوْا لِلّٰهِ قَانِتِيْنَ 'And you stand before Allah with quite devotion' *(Baqarah 2/238)*. To raise thumbs alongwith the lobs of two ears, the *hadeeth* about it, is *Za'eef*.[331] About the placement of hands on the chest after *takbeer-i-tahreemah,* some of famous *hadeethes* are followed:

(a) Sahl bin Sa'd (R) says,

كَانَ النَّاسُ يُؤْمَرُوْنَ أَنْ يَّضَعَ الرَّجُلُ يَدَهُ الْيُمْنَى عَلَى ذِرَاعِهِ الْيُسْرَى فِى الصَّلَوةِ، قَالَ أَبُوْ حَازِمٍ: لاَ أَعْلَمُ إِلاَّ يَنْمِىْ ذَالِكَ إِلَى النَّبِىِّ صَلَّى اللهُ عَلَيْهِ وَ سَلَّمَ، رواه البخارىُّ–

'Peoples would have been ordered to place their right hand on the left during *salat*. Abu Hazem said I know that Sahl bin Sa'd (R) used to relate it to the Prophet (sm)'.[332]

'Zera' (ذِرَاعٌ) means the hand beginning from the elbow to the tip of the middle finger *(Al-Mu'jamul waseett)*.
This is explicit that while one will keep right hand on the left, it naturally comes up on the chest. In the following narratives it has been explained clearly. Such as:

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330. Hakem, Baihaqi, Albani, Sifatu Sala-tin Nabi (Beirut : 1403/1983) P. 69; Irwa H/354. See in it's end.
331. Abu Daud H/737.
332. Bukhari (Delhi) 1/102; H/740. Ch: 10, Azan, Para: 87; Do, Mishkat H/798, Para: 10, Description of salat; This is to note that in Bangla translation of Saheeh Bukhari which is published by the *Islamic Foundation Dhaka* (1991), *Adhunik Prakashoni Dhaka* (1988) etc. more than one government and private publishing organizations of Bangladesh has written in translation of this Hadeeth as 'wrist of right hand on the wrist of left hand'. What is the cause of adding the word 'wrist' here is known well to the learned translators and publishers alone. But everybody knows that making difference in translation of Hadeeth of the prophet (sm) is a grave mischief.

(b) Hulb At-Ta'ee (R) says,

رَأَيْتُ رَسُوْلَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَضَعُ الْيُمْنَى عَلَى الْيُسْرَى عَلَى صَدْرِهِ فَوْقَ الْمَفْصِلِ، رواه أحمدُ-

'I saw the Prophet (sm) to keep hand on the chest placing right wrist-joint on the left'.[333]

(c) Wayel bin Hujr (R) says,

صَلَّيْتُ مَعَ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَوَضَعَ يَدَهُ الْيُمْنَى عَلَى يَدِهِ الْيُسْرَى عَلَى صَدْرِهِ، رواه ابْنُ خُزَيْمَةَ وَصَحَّحَهُ-

'I said *salat* accompanied with the Prophet (sm). Then I found that He kept His right hand on the left and placed it on the chest'[334].

In the above *saheeh hadeethes* about the placing hands on the chest is clearly expressed. Imam Shawkani says, وَلاَ شَيْءَ فِي الْبَابِ أَصَحُّ مِنْ حَدِيثِ وَائِلِ بْنِ حُجْرٍ الْمَذْكُوْرِ فِيْ صَحِيْحِ ابْنِ خُزَيْمَةَ-
'For placing hands on the chest during *salat*, there is no other *hadeeth* purest than that has been narrated in Saheeh ibnu Khuzaimah by Wayel bin Hujr (R).[335]

This is to note that regarding to place right hand on the left at least 20 *hadeethes* narrated by 18 *Sahabis* and 2 *Tabe'iis* are there. Ibnu Abdil Barr says, 'Nothing against these have been narrated by the Prophet (sm) and this was the practice of the most of *Sahabis* and *Tabe'iis*.[336]

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333. Ahmad H/22610, Sanad Hasan, Albani, Ahkamul Janaiz, Mas'ala No. 76. P. 118; Tirmizi (with Tuhfa, Cairo: 1407/1987) H/252, Ch: 2, Salat. Para: 187, 2/81, 90; Fiqhus Sunnah 1/109.
334. Saheeh ibnu Khuzaimah H/479; Abu Daud H/755, from Ibnu Mas'ood; Do, H/759, from Ta'oos bin Kaisan; Ch: 2, Salat. Para: 120, 'Putting right hand on the left in salat'.
335. Naylul Awtar 3/25.
336. Nayl, 3/22; Fiqhus Sunnah (Cairo: 1412/1992) 1/109.

Now regarding to place the hands below the navel, four *hadeethes* and two *Athars* which have been narrated by four *sahabis* and two *Tabe'iis* in Ahmad, Abu Daud, Musannaf ibnu Abi Shaibah etc. in the books of *hadeeth*, the comments of *Muhadditheen* on these are: لاَ يَصْلُحُ وَاحِدٌ مِنْهَا لِلْاِسْتِدْلاَلِ '(for being *Za'eef*) none of these is acceptable as to take as document'.[337]

This is to note that at the time of standing in *salat*, the system of placing hands on the chest by the females and below the navel by the males has got no basis of this difference, neither in *hadeeth* nor in *Athar*.[338] Rather this is an axiom that both male and female Muslims would perform *Farz* and *Sunnats* of *salat* in the same rule.[339]

The purport of fixing hands on the chest: Tibi says, In fixing hands on the chest upon the heart, there is a caution in this content that the slave stands in front of his almighty Lord bending his head with full of humbleness and obedience by fixing hand on the hand on the chest, which cannot be lessen at all.[340]

3. *Sana* (دعاء الاستفتاح) :

'*Sana*' (الثناء) means 'the praise'. This is the benediction for beginning of *salat* (*Doa-i-Istiftah*). Placing two hands on the chest keeping aim to the place of prostration with submissive attitude the *Musalli* will make a good start of his best prayer with following *Doa:* (See P.15).

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337. Mir'atul Mafateeh (Delhi: 4th edn. 1415/1995) 3/63; Tuhfatul Ahwazi 2/89.
338. Mir'at (Lahore: 1st edn. 1380/1961)1/558; Do. 3/63; Tuhfa 2/83.
339. Mir'at 3/59; Fiqhus Sunnah 1/109; Nayl 3/19.
340. Mir'at 3/59. See commentary of H/804.

4. Reading of *Bismillah* (التسمية) :

After reading *Sana* i.e. *Doa-i-Istiftah,* the *musalli* will read *A'oozubillah* and *Bismillah* silently. Then will read *sura Fatiha*. This is to note that *A'oozubillah* to be read only in the 1st *rak'at* and not in the successive *rak'ats*.[341] In the same way to make *Bismillah* as the part and parcel of *sura Fatiha* has no authentic proof,[342] similarly for *Jehri salat* reading *Bismillah* loudly has got no dependable basis in its favour.[343] But it is to be read as to make difference between two *Suras' (Qurtubi)*.[344]

Imam Qurtubi says, the perfect opinion among the opinions is the opinion of Imam Malek, as he says that the *Bismillah* is not the part of *sura Fatiha*'. Because the Quran is not established by *khabr-i-wahed* i.e. one man narratives. But it is established by irrefutable incessant narratives, where there is no difference of opinion. Ibnul 'Arabi says that it is sufficient for *Bismillah* as not to be part of *Sura Fatiha* is that there is difference of opinion in it, and there would not be any difference of opinion in the Quran. Rather the pure & perfect narrations, where there is no plea against it, prove that the *Bismillah* is not the part of *Sura Fatiha*, but it is 30th verse of *Sura Namal* only. In this matter the *hadeeth* narrated by Abu Hurairah (R) in saheeh Muslim is applicable.[345]

(1) Anas bin Malik (R) says,

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341. Fiqhus Sunnah 1/112; Nayl 3/36-39.
342. Naylul Awtar 3/52.
343. Naylul Awtar 3/46.
344. Abu Daud H/788, Ch: 2, Salat, Para: 125.
345. Muslim, Mishkat H/823, Para: 12, Recitation in Salat; Tafseer Qurtubi, 'Preface', see about Bismillah.

صَلَّيْتُ مَعَ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَأَبِيْ بَكْرٍ وَعُمَرَ وَعُثْمَانَ فَلَمْ أَسْمَعْ أَحَدًا مِّنْهُمْ يَقْرَأُ بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيْمِ، رَوَاهُ أَحْمَدُ وَمُسْلِمٌ وَابنُ خُزَيْمَةَ- وَفِي روايةٍ : لاَ يَجْهَرُوْنَ بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيْمِ-

Meaning: 'I have performed *salat* behind the Prophet (sm), Abu Bakr, Umar and Uthman (R). But I did not hear any one of them reading *'Bismillah'* loudly.[346]

(2) Daraqutni says, إِنَّهُ لَمْ يَصِحَّ فِي الْجَهْرِ بِهَا حَدِيثٌ 'for uttering *'Bismillah'* loudly no *hadeeth* has been proved *Saheeh'*.[347]

(3) But as against *saheeh hadeethes* as many as fourteen strong and weak *hadeethes* have been considered by Ibnul Qaiyim (Rh) and he said, 'The Prophet (sm) sometimes might have uttered *'Bismillah'* loudly. But in most cases he used to read it silently. This is definite that he did not always read it loudly. If he would do that, it would not have been unknown to *Sahaba-i Keram, Khulafa-i Rashideen,* town dwellers and general *musallis'*. Then he said about the narrated *hadeethes* فَصَحِيْحُ تِلْكَ الْأَحَادِيْثِ غَيْرُ صَرِيْحٍ، وَصَرِيْحُهَا غَيْرُ صَحِيْحٍ 'The *saheeh hadeethes* narrated about it are not clear and the clear ones are not Saheeh (authentic)'.[348]

5. (a) Proofs of reading sura Fatiha in Salat in all conditions (أدلة قراءة الفاتحة في الصلاة) :

The reading of *sura Fatiha* in every *rak'at* of all kinds of *salat* for both the *Imam* and the *Muqtadis* is *Farz* i.e. compulsory. The main documents are as below :

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346. Saheeh ibnu Khuzaimah (Beirut: 1391/1971), H/494-96; Ahmad, Muslim, Nayl 3/39; Daraqutni H/1186-95, Hadeeth Saheeh.
347. Naylul Awtar 3/46.
348. Za-dul Ma'a-d, P. 1/199-200; Nayl 3/47; Fiqhus Sunnah 1/102.

(1) Narrated by Ubadah bin Sa-mit (R) the Prophet (sm) said,

لاَ صَلاَةَ لِمَنْ لَّمْ يَقْرَأْ بِفَاتِحَةِ الْكِتَابِ، مُتَّفَقٌ عَلَيْهِ– *('La Sala-ta Liman Lam Yaqra' bi Fa-tihatil kitab')*. 'The *salat* of that person is not proper who does not read *sura Fatiha'*.[349]

(2) One who makes mistakes in *salat* (مسيئ الصلاة) the Prophet (sm) in giving training to that person says, ... ثُمَّ اقْرَأْ بِأُمِّ الْقُرْآنِ وَبِمَا شَآءَ اللهُ أَنْ تَقْرَأَ– Thereafter, you read the *Ummul Quran* i.e. *sura Fatiha* and then a part of the Quran you read as Allah wishes...[350]

(3) Abu Sa'eed Khudri (R) says, أُمِرْنَا أَنْ نَقْرَأَ بِفَاتِحَةِ الْكِتَابِ وَمَا تَيَسَّرَ– 'We had been ordered to read the *sura Fatiha* and some portion of the Quran which is seemed easier to us.[351]

(4) Abu Huraira (R) says, أَمَرَنِيْ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أَنْ أُنَادِيَ أَنَّهُ لاَ صَلاَةَ إِلاَّ بِقِرَاءَةِ فَاتِحَةِ الْكِتَابِ فَمَا زَادَ– 'The Prophet (sm) ordered me to declare that the *salat* would not be perfect if *sura Fatiha* is not read, adding to some of another sura.[352] Here it has been directed to read first *sura Fatiha* and then a portion of the Quran which is seemed a bit easier to him.

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349. Muttafaq 'Alaih, Mishkat H/822; Para: 12, 'Recitation in Salat'. That Hadeeth has been narrated in almost all the books of Hadeeth including Kutub-i-Sittah.
350. Abu Daud, Tirmizi, Mishkat H/804; Abu Daud H/859, Ch: 2, Salat, Para: 149.
351. Abu Daud H/818, Ch: 2, Salat, Para: 136.
352. Abu Daud H/820.

(5) Allah says, وَإِذَا قُرِئَ الْقُرْآنُ فَاسْتَمِعُوْا لَهُ وَأَنْــصِتُوْا... *('Wa Eza Qurial Qura-nu Fastami'oo Lahu wa Ansitoo')*. 'When the Quran is read, then you listen attentively to it and keep yourself silent' *(A'raf 7/204)*.

According to the narration of Anas (R) the Prophet (sm) said to the musallis أَتَقْرَءُوْنَ فِيْ صَلاَتِكُمْ خَلْفَ الْإِمَامِ وَالْإِمَامُ يَقْرَأُ ؟ فَلاَ تَفْعَلُوْا وَلْيَقْرَأْ أَحَدُكُمْ بِفَاتِحَةِ الْكِتَابِ فِيْ نَفْسِهِ، أَخْرَجَهُ ابنُ حِبَّــانَ– 'Do you read anything during recitation of the Imam? Don't make it. But one of you should read himself *sura Fatiha* silently.[353]

(6) According to the narration of Abu Huraira (R), the Prophet (sm) said, مَنْ صَلَّى صَلاَةً لَمْ يَقْرَأْ فِيْهَا بِأُمِّ الْقُرْآنِ فَهِيَ خِدَاجٌ، فَهِيَ خِدَاجٌ، فَهِيَ خِدَاجٌ غَيْرُ تَمَــامٍ– 'the person who said *salat* but did not read 'the essence of the Quran' i.e. *sura Fatiha*, then that *salat* is disabled, disabled, disabled, incomplete'. When Abu Huraira (R) the narrator, was asked, how it would be read while behind the Imam? He said, إِقْرَأْ بِهَا فِيْ نَفْسِكَ *('Iqra' biha fee Nafsika')* 'you read it silently'.[354] Besides, it is said in *hadeeth* above that the *sura Fatiha* has been divided into two parts between Allah and the slave and has been said that وَلِعَبْــدِيْ مَــا سَــأَلَ 'and there remains for my slave what he prays'. *Imam & Muqtadi* both are the slaves of Allah. So both

353. Bukhari, juz'ul Qira-'at; Tabarani Awsatt, Baihaqi, Saheeh ibnu Hibban H/1844, Hadeeth Saheeh -Arna-woott; Tuhfatul Ahwazi, Para: 229, 'Qira-'at behind the Imam' Commentary of H/310 (فالطريقــان محفوظــان) 2/228; Naylul Awtar 2/67, Para: 'The qira-'at and keeping silence of the Muqtadis'.

354. Muslim, Mishkat H/823, Para: 12, Recitation in Salat.

will beg the geratest *hidayat* of *Sirat-i-Mustaqeem* (to show the right path) to Allah. The Prophet (sm) and His *Sahabis* have directed us to that path.

This is to note that in the *hadeeth* above the *sura Fatiha* has divided into two parts. 1st part of three verses from *Alhamdu*... is for the praise of Allah. 2nd part of the verses from *Ihdinas* ... is for the prayer of the slave and the middle verse *Iya-ka Na'budu* ... is divided as the first for Allah and the second for the slave. *Bismillah* is not included in it. So it has been proved by this *hadeeth* that the *Bismillah* is not the part of *sura Fatiha*.

Khidaj (خِدَاجٌ) means, 'the child who takes birth before the proper time though it is full in body' *(Al-Mu'jamul waseett)*. Khattabi said, 'The Arabs called that child as *'Khidaj'* which was nothing but a dot of blood, which was delivered and the shape of which could not be recognized'. Abu Ubaid said, *'Khidaj'* is the dead child of abortion, which is useless'.[355] Therefore the *salat* without *sura Fatiha* is like the lifeless and imperfect child, which is useless.

(7) Ubadah bin Sa-mit (R) says, once we were engaged in *Fajr salat* in *Jama-'at* behind the Prophet (sm). At that time some one among the *Muqtadis* read something loudly, which had made the *qira-'at* of the Prophet (sm) troublesome. Then after the turning of *Salam* He said, 'you might have read something behind your *Imam*? We answered, yes. The Prophet (sm) directed, لاَ تَفْعَلُوْا إِلاَّ بِفَاتِحَةِ الْكِتَابِ فَإِنَّهُ لاَ صَلاَةَ لِمَنْ لَمْ يَقْرَأْ بِهَا. 'Don't do this save and

355. Tirmizi (with Tuhfa) H/247; See commentary, 2/61; Abu Daud (with 'Awn) H/806; See Commentary, 3/38.

except *sura Fatiha*. Because, *salat* will not be proper without reading that *sura*.[356]

<u>The fact is that</u> in the early days of Islam many people would recite the *qira-'at* during *salat* behind the Imam loudly. Some would exchange necessary talks. It used to create trouble for Imam's *qira-'at*. Besides, the *Kafirs* (Infidels) are used to blow whistle and clap wilfully to create obstruction in the *qira-'at*. So through revelation of that verse *(A'raf 7/204)* everybody has been ordered to keep silence during recitation of the holy Quran and to listen to it attentively.[357] This order is applicable both within *salat* and outside of it in all circumstances. Therefore, by the *saheeh hadeethes* mentioned before narrated by Ubadah, Abu Huraira and Anas (R) have particularly instructed to read only *sura Fatiha* behind the Imam silently in *jehri salat* and no other *sura* to be added.

So the *saheeh hadeethes* narrated before have come as an explanation of the verse of the Quran *(A'raf 7/204)* and not as opposition. The explanation of the Prophet (sm) was surely under the guidance of revelation, not of his own. Therefore, according to the instructions of *'Wahi'* (revelation) reading of *sura Fatiha* in *salat* is compulsory in all circumstances.

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356. Tirmizi (with Tuhfa) H/310; Mishkat H/854, Para: 12, 'Recitation in Salat'; Ahmad H/22798, Sanad Hasan –Arna-woott; Hakem 1/238, H/869. Albani said permissible (جـــائز) and not indispensable (واجـــب) to recite sura Fatiha for muqtadis in *jehri salat* by this hadeeth. (See F. N. of H/854 of the Mishkat). Afterward he opined that hadeeth as Za'eef (Abu Daud H/823). Even in another place he opined to say sura Fatiha as Mansookh (منـــسوخ) behind the Imam in jehri salat (Sifat P. 79-81). On the other hand Imam Bukhari has composed a chapter to say sura Fatiha as 'wajib' for both Imam & Muqtadis in all salats of jehri & serri (Saheeh Bukhari Ch: 10, Azan, Para: 95).

357. Qurtubi, See Tafseer of that verse 7/354.

5. (b) Proofs of oppositions and answer to them (أدلة المخالفين للقراءة وجوابها) :

The main documents of those who opined that *sura Fatiha* behind the Imam should not be read in any kind of salat, *Jehri* or *Serri* (explicit or implicit) are as follows:

(1) In *sura A'raf 7/204*, wherein was asked to remain silent during the *qira-'at* and listen to it attentively, there is no *sura* has been mentioned as 'particular'. Now if the *sura Fatiha* is made particular by Hadeeth then it would be akin to made the Quranic verse *Mansookh* i.e. hold over the order. While 'the Quranic order cannot be declared *Mansookh* by *hadeeth*'.[358]

Answer: There is no question of *'Mansookh'* arises here at all. Rather it has been explained in Hadeeth and the *'Ummul Quran'* has been particularized from the *Quran (Hijr 15/87)*. Such as, in the Quran there are general rule of distribution of Property of a deceased Muslim has been sanctioned and sermoned for all of the *Ummah*, but it has been particularly ordered in *hadeeth* that the successors of the Prophet (sm) will not get inheritance of the Prophet's property.[359]

Virtually, the coming of the Prophet (sm) happened as an interpreter of the Quran[360] and that interpretation was also

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358. Noorul Anwar, 213-14; Naylul Awtar, 3/67.

359. As Allah says, وَلَقَدْ آتَيْنَاكَ سَبْعًا مِّنَ الْمَثَانِيْ وَالْقُــرْآنَ الْعَظِــيْمَ 'And indeed we have bestowed upon you seven repeatedly recited verses (sura Fatiha) and the Grand Quran' (Hijr 15/87). The Prophet (sm) says, إِنَّا مَعْشَرَ الأَنْبِيَاءِ لاَ نُورَثُ مَا تَرَكْنَاهُ صَدَقَةٌ 'We the messengers, would not leave any inheritor. What we would have left off, would be the gift (for Ummah)'. Kanzul Ummal H/35600; Nasaii Kubra H/6309; Muttafaq 'Alaih, Mishkat H/5976, Ch: 29, 'Fazail & Shamail' Para: 10.

360. Nahl 16/44, 64.

as per revelation of Allah.[361] So, to deny the explanations of the Prophet (sm) would be akin to deny the '*Wahi Ghair Matlu*' i.e. unrecited revelation of Allah.

(2) Abu Huraira (R) says, 'one day in a *'Jehri'* (loud) *salat* after turning in *salam* the Prophet (sm) asked if anyone of you have read the Quran with me just now? One answered with 'yes'. The Prophet (sm) said, that is why I was thinking مَا لِيْ أُنَازِعُ الْقُرْآنَ 'why there appears trouble in my *qira-'at*?' The narrator said, فَانْتَهَى النَّاسُ عَنِ الْقِرَاءَةِ مَعَ رَسُوْلِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فِيْمَا جَهَرَ فِيْهِ 'henceforth the people refrained from reading *qira-'at* with the Prophet (sm) in *Jehri salat*.[362]

Answer: As per statement of the *hadeeth* it seems that someone read *qira-'at* with the Prophet (sm) loudly. For which there created disturbance in the Prophet's *qira-'at* as *Imam*. Earlier in the narration of two *hadeethes* by Anas and Abu Huraira (R), instructions of reading silently has made, so that it would not create disturbance in the *qira-'at* of *Imam*. Shah Waliullah Dehlavi said, فَإِنْ قَرَأَ فَلْيَقْرَءِ الْفَاتِحَةَ قِرَاءَةً لاَ يُشَوِّشُ عَلَي الإِمَامِ 'the *Muqtadi* should read *sura Fatiha* in the way that will not create trouble to the *Imam*'.[363] Therefore, if *sura Fatiha* is read silently behind the *Imam*, the question of disturbance does not arise at all.

It is to be informed that, the term, 'therefore people refrained from the '*qira-'at*' which is narrated at the end of the *hadeeth*, is *Mudraj* (مُدْرَجٌ), which has been appended by

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361. Najm 53/3-4 وَمَا يَنْطِقُ عَنِ الْهَوَى، إِنْ هُوَ إِلاَّ وَحْيٌ يُوحَى; Qiamah 75/19 ثُمَّ إِنَّ عَلَيْنَا بَيَانَهُ.

362. Abu Daud, Nasaii, Tirmizi, Mishkat H/855, Para: 12, Recitation in Salat.

363. Hujjatulla-hil Ba-lighah (Qairo: Darut Turath 1355/1936) P. 2/9.

Ibnu Shihab Zuhri, one of the narrators within the chain of narrators. Sufian bin 'Uyainah the disciple says that Zuhri says (about it) which I have never heard. [364]

(3) Narrated from Abu Huraira (R) the Prophet (sm) said إِنَّمَا جُعِلَ الْإِمَامُ لِيُؤْتَمَّ بِهِ فَإِذَا كَبَّرَ فَكَبِّـــرُوْا وَإِذَا قَـــرَأَ فَأَنْـــصِتُوْا 'Imam is appointed to follow him. When he utters *takbeer*, you also say *takbeer*, and when he recites the Quran you remain silent'. [365]

Answer: In above *hadeeth* it is directed to keep silent in the time of *qira-'at* as 'general' (عام). Same direction is in the Quran (*A'raf 7/204*) also. In the narration of same Ravi (Abu Huraira) which is narrated before and in the *hadeeth* narrated by Anas (R), there is direction to read *sura Fatiha* silently as 'Particular' (خـــاص). So it would be possible to follow both *saheeh hadeethes* if *sura Fatiha* is to be read silently behind the *Imam*.

(4) Narrated by Jabir (R) the Prophet (sm) says, مَنْ كَانَ لَـــهُ إِمَامٌ فَقِرَاءَةُ الْإِمَـــامِ لَـــهُ قِـــرَاءَةٌ 'one who has *Imam*, the *qira-'at* of Imam will be his *qira-'at*.[366]

Answer: (a) Ibnu Hajar Asqalani says, the sources from which the *hadeeth* has been narrated, all are faulty. For that reason, the *hadeeth* is *za'eef* i.e. unauthentic to all the scholars unanimously (إِنَّهُ ضَعِيْفٌ عِنْدَ جَمِيْعِ الْحُفَّاظِ).[367]

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364. Abu Daud H/827; 'Awnul Ma'bood H/811-12. Para: 135; Naylul Awtar 3/65.
365. Abu Daud, Nasaii, Ibnu Majah, Mishkat H/857.
366. Ibnu Majah H/850, Daraqutni H/1220, Baihaqi 2/159-60, Hadeeth Za'eef.
367. Fathul Bari 2/283; see commentary H/756; Naylul Awtar, 3/70; Albani has opined it as 'Hasan' and said that any source (sanad) of this Hadeeth

(b) In that *hadeeth*, the term *Qira-'at* is 'general' (عـــام). But the instruction of reading *sura Fatiha* is 'particular' (خـــاص). Therefore, leaving aside all other *suras*, only *sura Fatiha* is to be read.

(5) لاَ صَلاَةَ إِلاَّ بِفَاتِحَةِ الْكِتَـــاب *(La Sala-ta illa bi Fa-tihatil Kita-b).* 'There is no *salat* without *sura Fatiha*'[368] means 'the *salat* is not complete' (لاَ صَـــلاَةَ بِالْكَمَـــال). As in other *hadeeth* it is said, لاَ إِيْمَانَ لِمَنْ لاَ أَمَانَةَ لَهُ، وَلاَ دِيْنَ لِمَنْ لاَ عَهْدَ لَـــهُ- 'that person has no *Iman* (faith), who has no *Amanat* (trust), and that person has no *Deen* (religion), who has not kept the promise.[369] It means the faith of that person is not complete but defective.

Answer: (a) The famous *hadeeth* narrated above in almost all books of *hadeeth* including *Kutub-i-Sittah*, has been narrated with *Saheeh Sanad* by same narrator Ubadah bin Samit (R) in Daraqutni as: لاَ تُجْزِئُ صَلاَةٌ لاَ يَقْرَأُ الرَّجُلُ فِيْهَا بِفَاتِحَةِ الْكِتَابِ- 'the *salat* is not perfect in which the *Musalli* do not read *sura Fatiha'*.[370] Therefore in that *hadeeth*, لاَ صَـــلاَةَ 'No *salat*' means '*Salat* is not perfect'.

(b) Similarly in explaining *'Khidaj'* i.e. disabled, Hafez Ibnu Khuzaimah in his *'Saheeh'* has wrote a long paragraph 95 as follows,

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is not free from weakness (ضـــعف). But the total weak sources give witness that it has a basis (أن للحديث أصـــلا) –Irwa H/500, P. 2/277. The above opinion bears hint that the Hadeeth is basically Za'eef, as other scholars give unanimous opinion.

368. Tabarani, Baihaqi, Sayuti, Al-Jame'ul Kabeer H/1194; Albani, Tamamul Minnah P. 329.

369. Baihaqi, Mishkat H/35, Ch: 1, Iman, Sanad 'Jaiyd'.

370. Daraqutni (Beirut: Darul Kutubil Ilmiyah, 1417/1996) H/1212, P.1/319, Sanad Saheeh.

بَابُ ذِكْرِ الدَّلِيلِ عَلَى أَنَّ الْخِدَاجَ الَّذِي أَعْلَمَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فِي هَذَا الْخَبَرِ هُوَ النَّقْصُ الَّذِي لاَ تُجْزِئُ الصَّلاَةُ مَعَهُ ، إِذِ النَّقْصُ فِي الصَّلاَةِ يَكُوْنُ نَقْصَيْنِ ، أَحَدُهُمَا لاَ تُجْزِئُ الصَّلاَةُ مَعَ ذَلِكَ النَّقْصِ، وَالآخَرُ تَكُوْنُ الصَّلاَةُ جَائِزَةً مَعَ ذَلِكَ النَّقْصِ لاَ يَجِبُ إِعَادَتُهَا ، وَلَيْسَ هَذَا النَّقْصُ مِمَّا يُوجِبُ سَجْدَتَيِ السَّهْوِ مَعَ جَوَازِ الصَّلاَةِ- (صحيح ابن خزيمة)-

'Discussion of *khidaj* of which the Prophet (sm) has warned with caution if that defect is there, the *salat* will not be perfect'. Because the defects are of two kinds: (1) The presence of which makes a *salat* insufficient. (2) The presence of which makes a *salat* proper and it has not to be said again. For this fault *sijda-i-saho* is not to be done. Yet, the *salat* becomes effective'. Then he quoted the Hadeeth of the Prophet (sm) narrated by Abu Huraira (R) as, لاَ تُجْزِئُ صَلاَةٌ لاَ يَقْرَأُ الرَّجُلُ فِيْهَا بِفَاتِحَةِ الْكِتَابِ-. 'that *salat* is not perfect in which *sura Fatiha* is not read…' [371]

Now, as the the Prophet (sm) Himself has explained the meaning of *'La Salata'* i.e. 'No *salat*' as *'La Tujzhiu'* i.e. '*Salat* will not be perfect', then we have no scope to give our own explanation. Therefore, it is wrong to make the meaning *'Khidaj'* as 'incomplete'. But it is 'defective' and defective *salat* is not a *salat* in actual meaning.

Therefore, showing respect to the *saheeh hadeethes,* most of the *Sahabis* and *Tabe'iis* and Imam Malik, Shafe'ii, Ahmad and the decisions of most of the *Mujtahid Imams* and their regular practices, the reading of *sura Fatiha* is compulsory in every *salat* in every time. Otherwise, in consequence of

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371. Saheeh Ibnu Khuzaimah H/490, P.1/247-48, Sanad Saheeh. أجزأ الشيئ فلانا اي كفاه means 'it has been enough for him', Al-Mu'jamul Waseett, P. 119-20.

unnecessary ego or worship of persons or parties by performing *salat* throughout the life, one will get nothing but deep sigh in the Day of Resurrection. As Allah says, 'In the day, the person followed, will cut off relations with their followers and all will observe the punishment and all their relations will be cut off'. The day when the followers will say, 'If we could return once again, we shall cut off our relations with them as they have cut off relations with us today. In this way Allah shows their all deeds as a matter of repentance. But they will never come out of the Hell' *(Baqarah 2/166-67)*.

5. (c) Not to get Rak'at by getting Ruku only (لا يدرك الركعة بإدراك الركوع فقط) :

The *rak'at* will not be counted by getting *ruku* only without the *Qiam* and *Qira-'at* of *sura Fatiha*. Rather he will have to add another *rak'at* with it. But the opinion of *Jamhoor* i.e. the most of the scholars is that, 'If you get *ruku*, you get the *rak'at*, either he reads *sura Fatiha* or not'. **Their main documents are as follows:**

(1) Abu Huraira (R) narrated that the Prophet (sm) says,

مَنْ أَدْرَكَ رَكْعَةً مِّنَ الصَّلاَةِ مَعَ الْإِمَامِ فَقَدْ أَدْرَكَ الصَّلاَةَ كُلَّهَا – 'the person who gets one *rak'at* of *salat* with *Imam*, that person gets the *salat* fully'.[372]

Answer: *Jamhoor* scholars have made the meaning of *rak'at* here as *ruku*. Imam Bukhari says that here the *rak'at* has been said and not the *ruku*, *sijdah* or *tashahhud* (which are all together form a *rak'at*. *(See 'Awnul Ma'bood 3/152)*. Shamsul Haq Azeemabadi says, 'here without any reason, *rak'at* has been meant as *ruku,* which is not proper. As in the *hadeeth*

372. Muttafaq 'Alaih, Mishkat H/1412, Ch: 4, salat, Para: 45, 'Khutba & Salat'.

narrated by Bara bin Azeb (R) in *saheeh Muslim* in which *rak'at* appeared in place of *Qawmah* and *Sijdah*. There *rak'at* has been meant as *ruku*.[373] Abdur Rahman Sa'di also said the same. *(Al-Mukhtarat P.44)*.

(2) Narrated from Abu Huraira (R), the Prophet (sm) says, the person who gets the *ruku* of last *rak'at* in *Jum'ah* prayer he will add another *rak'at* with it. But the person who fails to get *ruku* of the last *rak'at*, will say four *rak'ats* of *Zuhr*.[374]

Answer: This *hadeeth* narrated by Daraqutni is *Za'eef*.[375]

(3) A *hadeeth* has been quoted from Abu Bakrah (R) that he alone once entered the row of *musallis* from the back side in bending position of *ruku*, then the Prophet (sm) told him, 'may Allah increase your love, but never do it in future'.[376]

Answer: Ibnu Hazm Andalusi and Imam Shawkani said, there is no document in favour of the opinion of *Jamhoor* in this *hadeeth*. As because, the Prophet (sm) asked him not to say the *rak'at* further, nor it has been narrated whether the *Sahabi* counted that *rak'at* or not. [377]

Other scholars have opposed the opinion of *Jamhoor* and said that, to get *ruku* only will not be sufficient to get full *rak'at*. Because the reading of *sura Fatiha* is compulsory. If it is avoided, the *salat* will be null and void and it has to be said anew.[378] As the *qiam*, *ruku* & *sijdah* etc. are compulsory;

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373. Muslim H/1085 Ch: Salat. Para: 38; Abu Daud (with 'Awn) Para: 152, H/875, P. 3/145.
374. Daraqutni H/1587 Para: 'the person who has got a rak'at of Jum'a or not'.
375. Daraqutni H/1587, Hadeeth Za'eef. See footnote.
376. Abu Daud with 'Awnul Ma'bood H/669-70; Abu Daud H/683-84, Para: 101.
377. 'Awnul Ma'bood P.3/146. Commentary of H/875.
378. Saheeh Ibnu Khuzaimah, (Beirut: 1st edn. 1391/1971 A. D. Tahqeeq: Dr. Muhammad Mustafa Al-A'zami), Ch: Salat, Para: 93, 94, P. 1/246-47.

so that the omission of any one of these will make the *salat* set aside and has to be said anew.

Now a person who gets *ruku* only, he gives up two *Farz* of *Qiam* and reading of *sura Fatiha*. Therefore, that *rak'at* will not to be counted. Rather he will have to add one *rak'at* more with it. Of course, he will get virtues of joining the *salat* in full. **The documents of them are as follows:**

(1) Narrated by Abu Huraira (R), the Prophet (sm) says, فَمَا أَدْرَكْتُمْ فَصَلُّوْا وَمَا فَاتَكُمْ فَــأَتِمُّوْا– 'Don't run up on hearing the *Iqamat*, but you walk normally. To keep calmness is essential for you. Then you perform the portion of *salat* in *jama-'at* and fulfil the rest which you have missed.[379] Imam Bukhari says, here the person gets only the *ruku* but fails to attend two *Farz* of *qiam* and *qira-'at-i-Fatiha*. So he will have to complete the rest with *qiam* and reading of *sura Fatiha* by adding a *rak'at* at the end.[380]

(2) A *Mauqoof hadeeth* has been narrated by Abu Huraira (R) that لاَ يُجْزِئُكَ إِلاَّ أَنْ تُدْرِكَ الْإِمَامَ قَائِمًا 'It will not be sufficient for you If you do not get the Imam in standing position.[381] Hafez Ibnu Hajar Asqalani says, 'It is famous from Abu Huraira (R) not to get *rak'at* by getting *ruku* only.[382]

(3) *Tabe'ii* scholar Mujahid says, 'there would not have been count the *rak'at* in which one would forget to read *sura Fatiha* (لاَ تُعَدُّ تِلْكَ الرَّكْعَةُ)'.[383]

379. Muttafaq 'Alaih, Mishkat H/686, Para: 6, 'To chant Azan lately'.
380. Bukhari, Juz'ul qira-'at, Mas'ala No. 106, P. 46; 'Awnul Ma'bood, See commentary of H/875, P. 3/152.
381. Silsila Saheehah H/229, See at the end of commentary.
382. Shawkani, Naylul Awtar 3/69.
383. Bukhari, juz'ul qira-'at, H/28, P. 13.

Ibnu Hazm says, 'To complete the *rak'at* it is compulsory to get *qiam* and *qira-'at*. He told with firmness that there was no difference between missing *rak'at* and other *rukans* i.e. the pillars of *salat*. As a result, the *rukan* that has been missed at the time of joining the *salat* with *Imam* has to be performed later; similarly if *sura Fatiha* is missed it has to be read anew. As because, this is also one of the *rukans* which is *Farz* (compulsory) to perform. Now if it is claimed that 'the *salat* will be proper inspite of *sura Fatiha* is missed', then it would require clear and pure documents. But that is not available. He said that some people in advance claimed *Ijma'* i.e. consensus of opinion among the scholars over the matter. That person is a liar in that matter. As because, it has been narrated from Abu Huraira (R) that he would not count that *rak'at* if he fails to read *sura Fatiha'*. It has also been narrated from Zaid bin Wahab.[384]

Imam Shawkani says, both for *Imam* and *Muqtadi* the reading of *sura Fatiha* in all circumstances, in every *rak'at* is *Farz*. Rather, it is one of the conditions for the perfection of *salat*. So, the person who assumes that the *salat* may be perfect without it, he will have to place such clear document that can make the earlier narrated negative *'Aam* (general) documents into *Khas* (particular).[385]

Conclusion: It is seemed by the above discussion that the *musalli* will not count the *rak'at* in which he could not read *sura Fatiha*. But he will add another *rak'at* with it. It could be said that when there is no clear document about to get *rak'at* by gething ruku and when there is clear statement is made by the *Sahabis* & *Tabe'iis* about to add another *rak'at*, so there is no proper reason to seek the verdict of another. Besides these, excluding Imam Bukhari, Imam Ibnu Hazm, Imam Shawkani and other like-minded scholars, the claim of the verdict of *Jamhoor* is also a questionable matter.

384. Naylul Awtar P. 3/69.
385. Naylul Awtar P. 3/67-68.

Manners of Qira-'at (آداب القراءة):

(1) It is *sunnat* to make pause *(waqf)* after the end of each verse of *sura Fatiha*.[386] Similarly, there is the order of reading *qira-'at* in normal fine tune.[387] But it should not be read in the singing tune.[388] No *Takalluf* i.e. pretension is allowed. Rather it is liked by the *Shari'ah* that the Quran should be recited in normal sweet voice. At the beginning of the *qira-'at* a smaller cessation i.e. *'Sakta'* is *sunnat* for reading *'Sana'* (*Doa-i-Istiftah*).[389] The *qira-'at* for 1st *rak'at* should be a bit longer.[390] Similarly making *qira-'at* from the first portion of the Quran to the last portion is good. But there is no harm if it is not consecutive. Even the same *sura* may be read in two *rak'ats* successively.[391]

(2) In *'Jehri' salat* if *Imam*, he will have to read any other *sura* after *sura Fatiha*, and if *Muqtadi*, he will read nothing after reading *sura Fatiha*[392] but will listen to the *qira-'at* of the *Imam* most attentively. For *Zuhr* and *'Asr salat*, both *Imam* and *Muqtadi* will read *sura Fatiha* and another *sura* with it and in the 3rd and 4th *rak'at* will read only *sura Fatiha*. As it is narrated by Abu Qatadah (R):

كَانَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقْرَأُ فِي الظُّهْرِ فِي الأُوْلَيَيْنِ بِأُمِّ الْكِتَابِ وَسُوْرَتَيْنِ وَفِي الرَّكْعَتَيْنِ الْأُخْرَيَيْنِ بِأُمِّ الْكِتَابِ.. وَهَكَذَا فِي الْعَصْرِ–

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386. Daraqutni, H/1178, Tirmirzi, Mishkat H/2205, Ch: 8, Merits of Quran, Para: 1, Manners of recitation; Nayl, 3/49-50.
387. Ahmad, Abu Daud, Ibnu Majah, Daremi, Mishkat H/2199, 2208.
388. Muttafaq 'Alaih, Mishkat H/2192.
389. Nasaii H/894; Muttafaq 'Alaih, Mishkat H/812, Para:11.The hadeeth about two *Saktas* is Za'eef (Abu Daud, Tirmirzi, Ibnu Majah, Mishkat H/818).
390. Muttafaq 'Alaih, Mishkat H/828, Para: 12, 'Recitation in Salat; Nayl, P. 3/76.
391. Bukhari, Muslim etc. Naylul Awtar, P. 3/80-82, Para: 'Reading two suras in every rak'at and rule of succession'; Abu Daud, Mishkat H/862, Para: 12.
392. Ibnu Majah H/843, Ch: 5, Standing in Salat, Para: 11.

'In first two *rak'ats* of *Zuhr salat* the Prophet (sm) used to read *sura Fatiha* and two other *suras*, but in the next two *rak'ats* he used to read only *sura Fatiha*, ... and similarly in the *'Asr*...[393] It is known that some *Sahabis* used to add *suras* even in the last two *rak'ats* also.[394]

(3) The Prophet (sm) used to make the *qira-'at* lengthy and short due to the time & circumstances. **(a)** In *Fajr salat* he would make the *qira-'at* lengthy most of the time and recite among the *suras* of 'long detail' (طـــوال المفـــصَّل) from *Qaf* to *Mursalat*, sometimes among the *suras* of 'medium detail' (أوساط المفـــصَّل) from *'Naba'* to *'Layl'* and sometimes among the suras of 'short detail' (قـــصار المفـــصَّل) from *'Zuha'* to *'Nass'*.[395] **(b)** he would make the *qira-'at* lengthy in first two *rak'ats* of *Zuhr* & *'Asr* and shorten the last two. He would recite in *Maghrib* from the *suras* of 'short detail', and in *salat* of *Esha* from the *suras* of 'medium detail' and in the *salat* of *Fajr* from the *suras* of 'long detail'. Sometime would make opposite of it. **(c)** He would recite sometimes two *suras* and more in the same *rak'at* **(d)** Sometimes recites same *sura* in two *rak'ats* successively **(e)** He recites sometimes *sura Kaferoon & Ikhlas and Falaq* & *Nass* in two *rak'ats* of *Fajr*

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393. Muttafaq 'Alaih, Mishkat H/828, Para: 12, 'Recitation in Salat', Naylul Awtar P. 3/76, 4/24.
394. Muwatta H/260; Mir'a-t, 1/600; Do. P. 3/131.
395. (1) The 7 long suras of the first part of the Quran are called as 'Long seven' (السبع الطـــوال). Which are sura Baqarah, A-le Imran, Nisa, Maidah, An'a-m, A'raf and Tawbah. Some scholars considered Anfal and Tawbah jointly as one sura. (2) The 28 suras from the Qaf to the Mursalat are called as 'Long detail' (طوال المفـــصَّل). (3) The 15 suras from Naba to Layl are called as 'Medium detail' (أوساط المفصَّل). (4) The 22 suras from Zuha to Nass are called as 'Short detail' (قـــصار المفـــصَّل). The others are considered as general suras

salat **(f)** He makes His *qira-'at* lengthy in 1st *rak'at* than other, but occured exception sometimes. **(g)** He praises one who recites *sura Ikhlas* in *salat* before his *qira-'ats*. **(h)** He prohibits to finish the recitation of the Quran before three days. He says, less than it, he could not understand anything **(i)** His *rak'at* , *qira-'at* and *sijdah* would be lessen always from the first to the last.[396]

6. *Ameen* in loud voice (آمين بالجهر)

After reciting *sura Fatiha* in '*Jehri*' (loud) *salat*, both the *Imam* and *Muqtadi*s will utter *'Ameen'* loudly. Not before the *Imam*, but with the *Imam*'s utterance of *'Ameen'* is better for *Muqtadi*s to utter. In that case it is possible for the *Muqtadis* to complete *sura Fatiha* following the Imam and then *Imam*, *Muqtadi*s and the Angels will jointly utter *'Ameen'*. It has been directed by the Prophet (sm) as:

عَنْ أَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ إِذَا أَمَّنَ الْإِمَامُ فَأَمِّنُوْا... وَفِي رِوَايَةٍ: إِذَا قَالَ الْإِمَامُ غَيْرِ الْمَغْضُوْبِ عَلَيْهِمْ وَلاَ الضَّآلِّيْنَ فَقُوْلُوْا آمِيْنَ، فَإِنَّ الْمَلاَئِكَةَ تَقُوْلُ آمِيْنَ وَإِنَّ الْإِمَامَ يَقُوْلُ آمِيْنَ، فَمَنْ وَافَقَ تَأْمِيْنُهُ تَأْمِيْنَ الْمَلآئِكَةِ غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ رواه الجماعةُ وأحمدُ- وَفِي رِوَايَةٍ عنه: قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: إِذَا قَالَ أَحَدُكُمْ آمِيْنَ وَقَالَتِ الْمَلآئِكَةُ فِي السَّمَاءِ آمِيْنَ فَوَافَقَتْ إِحْدَاهُمَا الْأُخْرَى، غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ. رواه الشيخانُ ومالكُ- وعن وَائِلِ بْنِ حُجْرٍ قَالَ: سَمِعْتُ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَرَأَ غَيْرِ الْمَغْضُوْبِ عَلَيْهِمْ وَلاَ الضَّآلِّيْنَ فَقَالَ آمِيْنَ وَمَدَّ بِهَا صَوْتَهُ، رواه أبو داؤدَ والترمذيُّ وابنُ ماجه-

396. Muslim, Nasaii, Mishkat H/842, 848; Muttafaq 'Alaih, Muslim, Nasaii, Mishkat H/828, 829, 853; Albani, 'Sifatu Sala-tin Nabi' P. 89-102, 137.

The essence of above *hadeethes* narrated in the books of *hadeeth* including *Kutub-i-Sittah* is that, the Prophet (sm) makes order as, 'you say *'Ameen'* when the *Imam* says '*Ameen*' or says, *'Walazzoa-lleen'*. Because the *'Ameen'* of whom will meet the *'Ameen'* of the angels in the heaven, all of his sins committed earlier will be pardoned.[397] Wayel bin Hujr (R) says, I have heard the Prophet (sm) to say *'Ameen'* in loud voice after saying *'Ghairil Maghzoobe 'Alaihim Walazzoa-lleen*'. From Abu Huraira (R) also same sort of narration has come.[398]

***'Ameen'* means** اَللّٰهُمَّ اسْــتَجِبْ 'Oh Allah! accept it'. Reading *'Ameen'* (آمين) with the '*Madd'* over A*lif* (آ) or 'upright *zabar*' (اٰ) both are permissible.[399] Nafe' says that Abdullah Ibnu Umar (R) would never leave to say *'Ameen'* and he always encourage others to say it. 'Ata says, Abdullah bin Zubair used to say *'Ameen'* loudly and with him the sound of *muqtadis* would make the mosque resounded (حَتَّــــى إِنَّ لِلْمَسْجِدِ لَلَجَّةً).[400]

Now if any *Imam* does not say *'Ameen'* or he says it silently, even then the *muqtadi*s will say *'Ameen'* loudly.[401] In the same way if anybody joins the *Jama-'at* just at the time of saying *'Ameen'* he would first say *'Ameen'* loudly and then will read *sura Fatiha* silently. In this time the *Imam* will make pause for sometime before beginning the next *sura*. By

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397. Muttafaq 'Alaih, Mishkat H/825, Para: 12, Recitation in Salat; Muwatta (Multan, Pakistan 1407/1986) H/46, Ch: Salat, P. 52.
398. Daraqutni H/1253-55, 57,59; Abu Daud, Tirmizi, Daremi, Mishkat H/845.
399. Munzeri, Saheeh At-Targheeb, H/511, F.N. Albani, P.1/278.
400. Bukhari, Ta'leeq, 1/107, H/780; Fathul Bari H/780-81, Para: 111, To say Ameen loudly.
401. Saheeh Ibnu Khuzaimah, H/575, Para: 139.

which the difference between *sura Fatiha* and the next *Ameen* and *Qira-'at* be supposed. This is to note that there is no document to keep silent of the Imam to read *sura Fatiha* by the *Muqtadis* at that time of *Sakta*.[402] Nobody should be angry on hearing the sound of *'Ameen'*. As because the Prophet (sm) said,

عَنْ عَائِشَةَ عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: مَا حَسَدَتْكُمُ الْيَهُوْدُ عَلَى شَيْءٍ مَا حَسَدَتْكُمْ عَلَى السَّلاَمِ وَالتَّأْمِيْنِ، رواه أحمد وإبن ماجه والطبراني- وفي رواية عنها بلفظ: مَا حَسَدَتْكُمُ الْيَهُوْدُ عَلَى شَيْءٍ مَا حَسَدَتْكُمْ عَلَى قَوْلِ آمِيْنَ-

'The Jews are most envious to you for your *Salam* and *Ameen*.[403] Because the Angels also would say *'Ameen'* with them. Then it would be accepted to Allah.

This is to know that in favour of saying *Ameen* 17 *hadeethes* have been narrated.[404] Of which one for saying *Ameen* in low voice has come from Shu'ba narrated by Ahmad and Daraqutni and that is: خَفَضَ أَوْ أَخْفَي بِهَا صَوْتَه The meaning of which is that, at the time of saying *'Ameen'*, the Prophet's voice would have been low'. The same statement comes from Sufyan Thawri (Rh) as, رَفَعَ بِهَا صَوْتَهُ 'His voice would have been loud'. To the scholars of *hadeeth*, the *hadeeth* of saying *'Ameen'* in low voice narrated from Shu'ba is *'Muztarib'* (مضطرب), which means *Za'eef* for being wrong in names and words in *Sanad* (chain of narrators) and *Matan* (text). On the other hand, the *hadeeth* of saying *'Ameen'*

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402. Tirmizi, Abu Daud & Others; Mishkat H/818, see F.N. by Albani, Ch: 4, 'Salat' Para: 11; See Monthly At-Tahreek, Rajshahi, Vol. 7, Number 10. July 2004. Fatwa No. 40/400, P.P. 55-56.
403. Ahmad, Ibnu Majah H/856 from 'A-yesha (R); Saheeh At-Targheeb H/512.
404. Ar-Rauzatun Nadiyah 1/271.

loudly narrated by Sufyan Thawri for having no such defects is *'Saheeh'*.[405] Therefore it is the duty of an impartial *Mumin* to follow the pure *Sunnah* narrated in saheeh *Bukhari* and *Muslim* for saying *'Ameen'* in loud voice in *Jehri salat*. Moreover, it is incongruous with the *Muqtadis* to response silently, while the *Imam* asking loudly to Allah for showing them '*Siratul Mustaqeem*' i.e. the right path.

7. Ruku (الركوع)

'Ruku' means 'bending' (الإنحناء). Terminological meaning is to bend the head before Allah with the rule of *shari'ah*. After the *qira-'at* in devotional submission before the great Lord Allah one has to bend his head and back for *'ruku'*. At the time of going to the *ruku* with *takbeer* saying *'Alla-hu Akbar'* will raise both hands straight up to the shoulder level. Then keeping fingers of both hands open and pressing the palms on two knees, will make the *ruku*. At the time of *ruku* the back and the head will be straight and parallel. The elbows and the knees will be straight also. Then keeping the eyes fixed along with the place of prostration[406] and declaring the greatness of Allah, the creator, and asking forgiveness for ownself will have to recite *Doa*s of *ruku*.

There are several *Doas* for *ruku* and *sijdah*. Of which for *ruku* سُبْحَانَ رَبِّيَ الْعَظِيْمِ '*Subha-na Rabbial 'Azeem*' (Most holiest is my fosterer who is the glorious), and for *sijdah* سُبْحَانَ رَبِّىَ الْأَعْلَى '*Subh-ana Rabbial A'la*' (Most holiest is my fosterer who is the highest)[407] which are most popular. These two

405. Daraqutni, commentary of H/1256; Ar-Rauzatun Nadiyah 1/272; Nayl 3/75.
406. Baihaqi, Hakem, Sifat P. 69.
407. Abu Daud, Tirmizi, Mishkat H/881.

*Doa*s are to be read three times. There is no limit for more.[408] The *hadeeth* about reading ten times is *za'eef*.[409] But during last stage of life, the Prophet (sm) used to read in *ruku* & *sijdah* even in out of *salat* most of the time the following *Doa*:

سُبْحَانَكَ اللَّهُمَّ رَبَّنَا وَبِحَمْدِكَ، اَللَّهُمَّ اغْفِرْ لِيْ-

Subha–nakalla–humma Rabbana wa Bihamdika Alla–hummaghfirlee' (Oh Allah! Oh our fosterer! we declare your Holiness with your praises. Oh Allah! pardon me).[410]

Besides, the other *Doa*s of *'ruku'* which can be read at a time or differently in different times as follows :

١- سُبْحَانَ رَبِّيَ الْعَظِيْمِ وَبِحَمْدِهِ- ثَلاَثًا- (أبو داؤد و غيره)-

٢- سُبُّوْحٌ قُدُّوْسٌ رَبُّ الْمَلاَئِكَةِ وَالرُّوْحِ- (مسلم و غيره)-

٣- اَللَّهُمَّ لَكَ رَكَعْتُ، وَبِكَ آمَنْتُ، وَلَكَ أَسْلَمْتُ، خَشَعَ لَكَ سَمْعِيْ وَبَصَرِيْ وَمُخِّيْ وَعَظْمِيْ وَعَصَبِيْ- (مسلم و غيره)-

٤- اَللَّهُمَّ لَكَ رَكَعْتُ وَبِكَ أَسْلَمْتُ وَعَلَيْكَ تَوَكَّلْتُ، اَنْتَ رَبِّى خَشَعَ سَمْعِىْ وَبَصَرِىْ وَدَمِىْ وَلَحْمِىْ وَعَظْمِىْ وَعَصَبِىْ لِلّٰهِ رَبِّ الْعَالَمِيْنَ- (نسائى)-

٥- سُبْحَانَ ذِي الْجَبَرُوْتِ وَالْمَلَكُوْتِ وَالْكِبْرِيَاءِ وَالْعَظْمَةِ- وهذا قاله النبى ﷺ فى صلاة الليل- (أبو داؤد والنسائى) صفة صلاة النبى ﷺ للألبانى صـــ١١٣-١١٤-

408. Ibnu Majah H/888; Ahmad, Abu Daud H/885; Albani, 'Sifat'. P.113, Para: 'The Doas of Ruku' F.N.2, 3.

409. Tirmizi, Abu Daud, Nasaii, Mishkat H/880, 883, Ch: 4, Salat, Para: 13, Ruku.

410. Muttafaq 'Alaih, Mishkat H/871; Naylul Awtar 3/106.

8. Qawmah (القومة)

To stand restfully after *'ruku'* is called *'Qawmah'*. At this position hands should be raised up to the shoulder and both *Imam* and *Muqtadis* will say سَمِعَ اللهُ لِمَنْ حَمِـــدَهُ *Sami'alla-hu liman Hamidah'* (Allah listens to him who praises him). Then will say رَبَّنَا وَلَكَ الْحَمْدُ (*Rabbana wa lakal Hamd*) **or** رَبَّنَا لَكَ الْحَمْدُ *(Rabbana lakal Hamd)* **or** اَللَّهُمَّ رَبَّنَا لَـــكَ الْحَمْـــدُ *Alla-humma Rabbana lakal Hamd'* (Oh Allah! Oh my Lord! all praises for you). The Prophet (sm) says, the words of whom will be similar to that of the words of angels, his all vices of the past will be pardoned.[411] Or will say,

رَبَّنَا وَلَكَ الْحَمْدُ حَمْدًا كَثِيْـــرًا طَيِّبًـــا مُّبَارَكًـــا فِيْـــهِ *Rabbana wa lakal Hamdu, Hamdan katheeran Tayebam Muba-rakan feeh'* (Oh our fosterer! countless praises are for you, which are holy and bounteous). Explaining the merits of this *Doa* the Prophet (sm) says, 'there comes to my notice that more than 30 angels are to make competition to who will write first the virtues of that person who reads this *Doa*.[412]

Another *Doas* of *Qawmah:*

١- رَبَّنَا وَلَكَ الْحَمْدُ حَمْدًا كَثِيْرًا طَيِّبًا مُّبَارَكًا فِيْهِ كَمَا يُحِبُّ رَبُّنَا وَيَرْضَى-

(مالك والبخاري وابوداؤد)-

٢- اَللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ مِلْءَ السَّمَاوَاتِ وَمِلْءَ الْأَرْضِ وَمِلْءَ مَا شِئْتَ مِنْ شَيْءٍ بَعْدُ- (مسلم، صفة صلاة النبى ﷺ ١١٧-١١٩)-

411. Muttafaq 'Alaih, Mishkat H/874-77; Bukhari H/732-35, 738; Muslim H/868, 904, 913, Ch: Salat; Sifatu Sala-tin Nabi P.P. 117-19.

412. Bukhari, Mishkat H/877, Para: 13, Ruku.

This is note that the *hadeeth* about to say in this time the *Doa* as, *'Ya Rabbi lakal Hamdu kama yambagi lijala-li wajhika wa li 'Azeemi Sultoa-nika'* is *Za'eef*.[413]

At this time, the *musalli* should stand for long as long time of *ruku* and read the *Doa*. Because during *qawmah* unless the *musalli* stands restfully or after rising from *sijdah* sits restfully, the *salat* will not be perfect.[414]

The Prophet (sm) said,

لاَ تُجْزِئُ صَلاَةُ الرَّجُلِ حَتَّى يُقِيْمَ ظَهْرَهُ فِي الرُّكُوْعِ وَالسُّجُوْدِ– 'The *salat* of that person will not be perfect who does not keep his back straight in *Ruku* and *Sijdah*.[415]

Note: During *Qawmah*, some people keep their hands upward for sometime, and someones set these once again on the chest. That is not proper. The *saheeh hadeethes* about it are as follows:

(1) The famous *Sahabi* Abu Humaid Sa-'edi (R) who showed the *salat* of Rasool (sm) as example before ten *Sahabis* and was attested by them, wherein it is said,

فَإِذَا رَفَعَ رَأْسَهُ اسْتَوَى حَتَّى يَعُوْدَ كُلُّ فَقَارٍ مَكَانَهُ رواه البخاريُّ–

'When he raised his head from *ruku,* stood straight in such a way that the spinal bones are properly set in their respective places'.[416]

(2) In the famous *hadeeth* of the person who commits mistakes in his *salat* (مسيئ الصلاة), corrected and was given

413. Ibnu Majah H/3801; Za'eeful Jame' H/1877.
414. Muttafaq 'Alaih, Mishkat H/790, Para: 10, Description of salat; Fiqhus Sunnah 1/121.
415. Abu Daud, Tirmizi & others, Mishkat H/878 from Abu Mas'ood Ansari (R), Naylul Awtar 3/113-14.
416. Bukhari, Mishkat H/792.

practical training of *salat* by the Prophet (sm), wherein it is said, حَتَّى تَرْجِعَ العِظَامُ إِلَى مَفَاصِلِهَا 'until or unless the bones are set in their proper joints'.[417]

On the basis of 'general' (عـــام)[418] *hadeethes* of placing right hand on the left which is narrated by Wayel bin Hujr and Sahl bin Sa'd, it is said that, placing hands on the chest should be at the time of *qiam* before *ruku* and after it.[419] But the Present *hadeethes* have narrated 'particularly' for the *qawmah* after *ruku*. Moreover, placing hands on the chest is against the normal position of hands. So, during *qawmah* if all the bones of the body, including the spinal bones are to come to natural position, the hands are must to be set free and it is seemed to be the proper following of *saheeh hadeethes* of the Prophet (sm).[420]

9. Raf'ul Yadayn (رفع اليدين)

It means, raising two hands up. It is one of the signs of surrender to Allah.[421] At the time of *Qawmah* after *ruku, Raf'ul Yadayn* is to perform with raising two hands normally upto the shoulder or ear level facing the *Qibla* in the *salat* of three or four *rak'ats* in four places: (1) at the time of *takbeer-i-tahreemah* (2) on going to the *ruku* (3) raising from the *ruku* with standing in straight position and (4) in 3rd

417. Tirmizi, Nasaii, Mishkat H/804.
418. Muslim, Bukhari, Mishkat H/797, 798.
419. Darul Ifta, Majmua' Rasail Fis Salat' (Riyadh: 1405 A.H) PP. 134-39; Badiuddin Shah Rashedi Sindhi, 'Ziadatul Khushu' (Kuwait: 1406/1986 A.D) PP.1-38.
420. See for detail: Albani, 'Sifatu Sala-tin Nabi'. P.120, F.N. Para: 'Making Qawmah lengthy'; Albani, Mishkat H/804 F.N. Para: 10, 'Description of salat'; Muhibbullah Shah Rashedi Sindhi, Naylul Amani, (Karachi : N. D.) PP.1-42; Monthly At-Tahreek, Rajshahi, Bangladesh, December '98. Vol. 2, No. 3. P.P. 50-51.
421. Naylul Awtar P. 3/19.

rak'at at the time of setting hands on the chest after rising to stand from the 1st sitting. Thus would make *Raf'ul Yadayn* at the time of standing after every sitting of *Tashahhud*.

Including four Caliphs as many as twenty five *Sahabis* narrated the *hadeethes* of *Raf'ul Yadayn* at the time of going to the *ruku* and rising from it. According to one account the number of *Ravis* (narrators) for the *hadeeth* of *Raf'ul Yadayn* including *'Ashara-i-Mubashsharah'*[422] is 50 (fifty) from the *Sahabis*[423] and the total number of *saheeh hadeethes* and *Athars* is not less than 400 (four hundred).[424] Imam Syutee (Rh), Sheikh Albani and other scholars consider the *hadeeth* of *Raf'ul Yadayn* as of the category of *'Mutawatir'* (i. e. narrated extensively & incessantly).[425]

Imam Bukhari (Rh) says,

لَمْ يَثْبُتْ عَنْ أَحَدٍ مِّنْهُمْ تَرْكُهُ، وَقَالَ: لاَ أَسَانِيْدَ أَصَحُّ مِنْ أَسَانِيْدِ الرَّفْعِ–

'There is no proof that any *Sahabi* has left *Raf'ul Yadayn*.[426] He also says, there is no more authentic *sanad* than the *sanads* of the *hadeethes* of *Raf'ul Yadayn'*. Few of the famous *hadeethes* on *Raf'ul Yadayn* are as follows:

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422. 'Ashara-i-Mubashsharah' means ten great Sahabis who got the good news of heaven in their lifetime. They are: (1) Abu Bakr Siddique Abdullah bin Othman Abu Quhafah (d.13 A.H. age 63) (2) Umar ibnul Khattab (d.23 A.H. age 60) (3) Othman bin 'Affan (d.35 A.H. age not less than 83) (4) Ali ibnu Abi Talib (d.40 A.H. age 60) (5) Abu Ubaidah 'A-mer bin Abdullah ibnul Jarrah (d.18 A.H. age 58) (6) Abdur Rahman bin 'Awof (d.32 A.H. age 75) (7) Talha bin Ubaidullah (d.36 A.H. age 62) (8) Zubair ibnul 'Awam (d.36 A.H. age 75) (9) Sa'eed bin Zaid bin 'Amar (d.51 A.H. age 71) (10) Sa'd ibnu Abi Waqqas (d.55 A.H. age 82) *Raziallahu 'Anhum*. (May Allah please them).
423. Fiqhus Sunnah 1/107, Fathul Bari 2/258. see commentary of H/737, Ch: 10, Azan, Para: 84.
424. Majduddeen Firozabadi (729-817 A. H.), Sifrus Sa'a-dat (Lahore : 1302 A. H. Urdu from Persian) P.15.
425. Tuhfatul Ahwazi 2/100, 106; Albani, Sifatu Sala-tin Nabi, P.109.
426. Fathul Bari P. 2/257; See Commentary of H/736, Ch: 10, Azan, Para: 84.

(1) Abdullah bin Umar (R) says,

أَنَّ رَسُوْلَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ كَانَ يَرْفَعُ يَدَيْهِ حَذْوَ مَنْكِبَيْهِ إِذَا افْتَتَحَ الصَّلاَةَ وَإِذَا كَبَّرَ لِلرُّكُوْعِ وَإِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوْعِ... مُتَّفَقٌ عَلَيْهِ، وفي رِوَايَةٍ عَنْهُ: وَ إِذَا قَامَ مِنَ الرَّكْعَتَيْنِ رَفَعَ يَدَيْهِ.... رواه البخاريُّ–

'The Prophet (sm) used to do *Raf'ul Yadayn* at the beginning of *salat*, at going to the *ruku*, at rising from the *ruku*... and at the time of standing from the 2nd *rak'at*.[427]

This *hadeeth* has been narrated extendedly in Baihaqi as فَمَا زَالَتْ تِلْكَ صَلاَتُهُ حَتَّي لَقِيَ اللهَ تَعَالَي– 'His *salat* was in practice in this way, till he met Allah'. That is he performed *salat* with *Raf'ul Yadayn* till his death. Ali Ibnul Madini, the teacher of Imam Bukhari says, this *hadeeth* in my opinion is like a 'document on the Ummah' (حُجَّةٌ عَلَي الْخَلْقِ). Whoever will hear it, it will be mandatory for him to do it'. Hasan Basri and Hameed bin Helal say, 'all the *Sahabis* used to do *Raf'ul Yadayn* in that three places.[428]

(2) Malik ibnul Huairith (R) says,

أَنَّ رَسُوْلَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا كَبَّرَ رَفَعَ يَدَيْهِ حَتَّى يُحَاذِيَ بِهِمَا أُذُنَيْهِ وَإِذَا رَكَعَ رَفَعَ يَدَيْهِ حَتَّى يُحَاذِيَ بِهِمَا أُذُنَيْهِ وَإِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوْعِ فَقَالَ سَمِعَ اللهُ لِمَنْ حَمِدَهُ، فَعَلَ مِثْلَ ذَلِكَ، رواه مسلمٌ–

'The Prophet (sm) when gives *'takbeer-i-tahreemah'* for *salat*, he would raise his two hands up to his ears. And at the

427. Muttafaq 'Alaih, Bukhari, Mishkat H/793-94, Para: 10, Description of Salat.

428. Baihaqi, Ma'rifatus Sunan wal A-tha-r H/813, *Mursal Hasan,* 2/472; Muwatta Malik, Para: 'starting of salat' *Mursal Saheeh,* Mishkat H/808; Naylul Awtar 3/12-13; Fiqhus Sunnah 1/108.

time of going to the *ruku* and rising from the *ruku* he used to do the same and would say *'Sami'alla-hu liman hamidah'*.[429]

This is to note that against hundreds of *saheeh hadeethes*, in favour of not performing *Raf'ul Yadayn* in other times than '*takbeer-i-tahreemah*' which there are mainly four *hadeethes*, all are *Za'eef*.

Among those the *hadeeth* narrated by Abdullah bin Mas'ood (R) is most famous. As Alqamah says that once Ibnu Mas'ood told us,

أَلاَ أُصَلِّيْ بِكُمْ صَلاَةَ رَسُوْلِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ؟ فَصَلَّى وَلَمْ يَرْفَعْ يَدَيْهِ إِلاَّ مَرَّةً وَاحِدَةً مَعَ تَكْبِيْرَةِ الْإِفْتِتَاحِ، رواه الترمذىُّ وابوداؤدَ– 'Should I perform before you the *salat* of the Prophet (sm)? Then he performed *salat* and did not make *Raf'ul Yadayn* except one time in '*takbeer-i-tahreemah*'.[430]

Ibnu Hibban on that very *hadeeth* comments as below:

هَذَا أَحْسَنُ خَبَرٍ رَوَى أَهْلُ الْكُوْفَةِ فِيْ نَفْيِ رَفْعِ الْيَدَيْنِ فِي الصَّلاَةِ عِنْدَ الرُّكُوْعِ وَعِنْدَ الرَّفْعِ مِنْهُ، وَهُوَ فِي الْحَقِيْقَةِ أَضْعَفُ شَيْءٍ يُعَوَّلُ عَلَيْهِ، لِأَنَّ لَهُ عِلَلاً تُبْطِلُهُ– 'Though it is the greatest document of the *Kufans* on which has been laid dependence for not performing *Raf'ul Yadayn*, yet this is the weakest document of all. As because, there are such matters in it, which make it to regard it as void.[431]

Sheikh Albani said, if this *hadeeth* is taken as authentic one, yet it cannot be placed against *saheeh hadeethes* of *Raf'ul Yadayn*. Because, لأنه نافٍ وتلك مُثْبِتَةٌ ومن المقرَّر في علم الأصول أن

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429. Muslim H/865, Ch: Salat. Para: 9.
430. Tirmizi, Abu Daud, Nasaii, Mishkat H/809, Para: 10, Description os salat.
431. Naylul Awtar 3/14; Fiqhus Sunnah 1/108.

المثبــتَ مقــدمٌ علــي النــافي– 'this is negative and those are affirmative. As per basic rules of *Ilm-i-Hadeeth*, the affirmative *hadeeth* is preferable than negative ones.[432]

Shah Waliullah Muhaddith Dehlavi said, وَالَّذِيْ يَرْفَعُ أَحَبُّ إِلَــيَّ مِمَّنْ لاَ يَرْفَعُ ، فَإِنَّ أَحَادِيْثَ الرَّفْعِ أَكْثَرُ وَأَثْبَتُ– 'The *musalli* who does *Raf'ul Yadayn* is more favourite to me than that *musalli* who does not perform it. Because the number of *hadeethes* in favor of *Raf'ul Yadayn* is more and stronger.[433]

Merits of Raf'ul Yadayn (فضل رفع اليدين):

Raf'ul Yadayn is one the signs of surrender to Allah. Abdullah bin Umar (R) says, *Raf'ul Yadayn* is the beauty of *salat* (رفع اليدين من زينة الــصلاة). Anybody who would not do *Raf'ul Yadayn* in *ruku* and on rising from it, he would beat him throwing small pebbles.[434] 'Uqba bin 'A-mer (R) says, 'In every *Raf'ul Yadayn* there are 10 (ten) virtues.[435] If some one with the love of *Sunnah* of the Prophet (sm) does one virtuous deed, Allah says 'I increase his virtues from 10 to 700 times'.[436] Shah Waliullah Muhaddith Dehlavi says, *Raf'ul Yadayn* is فعــل تعظيمــي 'a deed of honour', which makes the *musalli* careful to be attentive towards Allah and to become absorbed in *salat.*[437]

The Prophet (sm) did not make *Raf'ul Yadayn* on rising from *sijdah* (prostration).[438] Ibnul Qayim says, it has also been

432. Mishkat H/809, F. N. (Albani) P. 1/254.
433. Hujjatulla-hil Ba-lighah P .2/10.
434. Naylul Awtar 3/12; Fathul Bari 2/257.
435. Naylul Awtar 3/12; Sifat 109.
436. Bukhari, Muslim, Saheeh At-Targheeb, H/16; Mishkat H/44.
437. Hujjatulla-hil Ba-lighah P. 2/10.
438. Saheeh Ibnu Khuzaimah. H/694.

proved by most of the narratives of Imam Ahmad that he was not supporter of *Raf'ul Yadayn* during *sijdah*.[439] The *hadeeth* that Sheikh Albani has narrated[440] that the prophet (sm) sometimes would make *Raf'ul Yadayn* at *sijdah*, that does not mean *Raf'ul Yadayn* like that of *ruku*. But it seems that it was general raising of hands while rising from *sijdah*. Imam Ahmad said that, the Prophet (sm) would not make *Raf'ul Yadayn* between two *sijdahs*.[441]

Manners of Ruku & Sijdah (آداب الركوع والسجود)

Bara' bin Azeb (R) says, the duration of *ruku, sijdah*, sitting between two *sijdahs* and *qawmah* of the Prophet (sm) would have been almost the same.[442]

Anas (R) says, this would have been so lengthy that some people thought that the Prophet (sm) might have forgotten about *salat*.[443]

10. Sijdah (السجدة)

'Sijdah' means to lie appearance on the earth (وضع الجبهة على الأرض). Terminological meaning is to lay appearance on the earth with full of humbleness in prayer to Allah. Rising from the *ruku* after completion of the *Doa* of *Qawmah* the *musalli* will have to fall into *sijdah* before Allah saying *'Alla-hu Akbar'* and will read the *Doas* of *sijdah* as described before in the chapter of *Ruku*. Placing forehead alongwith the nose, two

439. Masail-i-Imam Ahmad, (Madinah Tayebah, Ist. edn. 1406/1986) Mas'ala No. 320.
440. Albani, Sifatu Salatin Nabi P.121.
441. Ibnul Qayim, Badai'ul Fawaid 3/89-90; Masail-i-Imam Ahmad, Mas'ala No. 320. 1/236.
442. Muttafaq 'Alaih, Mishkat H/869, Para: 13 'Ruku'.
443. Muttafaq 'Alaih, Irwaul Ghaleel H/307.

hands, two knees and the toes of both feet on the earth in all seven limbs will touch the ground in *sijdah*.[444]

At the time of going to *sijdah* two hands will have to be placed first on the ground. Because the *hadeeth* narrated by Abu Hurairah (R) about it وَلْيَضَعْ يَدَيْهِ قَبْلَ رُكْبَتَيْــهِ is *Saheeh*.[445] But the *hadeeth* narrated by Wayel bin Hujr (R) for placing knees first is *Za'eef*.[446] At the time of *sijdah*, the two hands are to be placed normally on the ground[447] towards *qibla*[448] on both sides of the head along the shoulder or ears[449] and the elbows and armpit to be kept open. [450] He should not be reclined on knees or on the ground.[451] In *sijdah* two elbows should be up and it should never be spreaded on the earth as a dog.[452]

The *sijdah* will be such straight that a kid may pass beneath the chest.[453] In easy measurement, it would be proper if the *musalli* prostrates at a distance of one and a half cubit of his own hand from his knees. On rising from *sijdah* one will sit on the left foot and the right foot to be kept straight and the toes to the *qibla*.[454]

Then after completion of the *Doa* of sitting, one will go to the second *sijdah* with *takbeer*. Most of the women at the time of *sijdah* keep their buttocks on the ground. The

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444. Muttafaq 'Alaih, Mishkat H/887, Para: 14, 'Sijdah and its merit'.
445. Abu Daud H/840; Do. Mishkat H/899, Para: 14.
446. Abu Daud H/838; Do. Mishkat H/898, F.N. P. 1/282; Mir'at 3/217-18; Irwa H/357.
447. Muttafaq 'Alaih, Bukhari, Mishkat H/792, Para: 10, H/888, Para: 14.
448. 'Because, two hands also lie in prostration as the face lies in prostration', Muwatta, Mishkat H/905, Para: 14, Sijdah & its merit.
449. Fiqhus Sunnah 1/123; Abu Daud, Tirmizi, Naylul Awtar, 3/121.
450. Muttafaq 'Alaih, Mishkat H/891, Para: 14.
451. Abu Daud, Mishkat H/801, Para: 10, Description of salat.
452. Muttafaq 'Alaih, Mishkat H/888, Para: 14, Sijdah & its merit.
453. Muslim, Abu Daud, Mishkat H/890, Para: 14.
454. Bukhari, Abu Daud, Mishkat H/792, 801, Para: 10.

hadeeth to this effect, narrated in 'Maraseel-i-Abu Daud' is too much *Za'eef*.[455] For this the *Sunnati* system of *sijdah* would be lost. *Sijdah* is one of the principal *rukans* (pillars) of salat. If *sijdah* is spoiled then there is every possibility of spoiling the *salat*. Therefore, this bad habit is to be shunned at once.

Sijdah is the best time for acceptance of *Doa*. As the Prophet (sm) said in the *hadeeth* narrated by Abu Hurairah (R),

أَقْرَبُ مَا يَكُوْنُ الْعَبْدُ مِنْ رَبِّهِ وَهُوَ سَاجِدٌ فَأَكْثِرُوا الدُّعَاءَ رواه مسلمٌ وفي رِوايةٍ له عن ابن عباسٍ قال: فَاجْتَهِدُوْا فِي الدُّعَاءِ فَقَمِنٌ أَنْ يُّسْتَجَابَ لَكُمْ-

'when he is in *sijdah*, the slave reaches very nearer to his Lord (Allah). Therefore, you pray more at that time'. In another statement it is said, 'You put your utmost effort in prayer. It is hoped that your *Doa* will be accepted.[456]

At least three times, the *Doa* of *Ruku* and *Sijdah* is to be read.[457] The *hadeeth* for reading ten times, is *Za'eef*.[458]

In between two *sijdahs*, during short sitting, the fingers will be spreaded over the knee-tops towards *Qibla*.[459] In this time one will have to read the following *Doa*:

Doa of sitting between two Sijdas : (الدعاء بين السجدتين):

(See : P. 18)

Or will say twice in minimum, رَبِّ اغْفِرْ لِيْ *'Rabbighfirlee'*. 'Oh my Lord! Forgive me'.[460] Thereafter, will go to the second *sijdah* and will read *Doa*.

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455. Subulus Salam Sharah Bulooghul Maram, See commentary of H/282, Ch: Limbs of Sijdah, 1/373; Za'eeful Jame' H/643; Silsila Za'eefah H/2652.
456. Muslim, Mishkat H/894, Para: 14, H/873, Para: 13; Nayl. 3/109; Mir'at 1/635; Do, 3/221-22.
457. Ibnu Majah H/888; Ahmad, Abu Daud & others; 'Sifat' P. 113,127.
458. Abu Daud H/888; Nasaii, Mishkat H/883.
459. Nasaii, Fiqhus Sunnah 1/126.

Jalsa-i- Istira-hat (جلسة الإستراحة):

At the second and fourth *rak'at* after rising from *sijdah* before standing, sitting restfully for some time is *sunnat*. This is called as *'Jalsa-i-Istira-hat'* or sitting at ease. As it has been stated in the *hadeeth* below:

عَنْ مَالِكِ بْنِ الْحُوَيْرِثِ أَنَّهُ رَأَى النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يُصَلِّيْ فَإِذَا كَانَ فِيْ وِتْرٍ مِّنْ صَلاَتِهِ لَمْ يَنْهَضْ حَتَّى يَسْتَوِيَ قَاعِدًا، رواه البخارىُّ–

Meaning: 'when the Prophet (sm) would reach the uneven *rak'at* then he would not stand up until and unless he would sit restfully'.[461]

In another statement of the same narrator, it is said that,

وَإِذَا رَفَعَ رَأْسَهُ عَنِ السَّجْدَةِ الثَّانِيَةِ جَلَسَ وَاعْتَمَدَ عَلَى الْأَرْضِ ثُمَّ قَامَ

'When the Prophet (sm) would raise his head from the second *sijdah*, then he would sit and support himself on the ground (with two hands) and then he would stand.[462]

'Without support himself on the ground by hands, he would stand like arrow' the *hadeeth* about it in *'Tabarani Kabeer'* is *'Mauzu'* (spurious) and all the *hadeethes* to that effect are *Za'eef*.[463]

Ishaque bin Rahwayh says, 'Either young or old, this *sunnat* from the Prophet (sm) is continued that he would support first on the ground with two hands. Then he would stand. There is a clear document about it in the famous *hadeeth* of *salat* shown by Abu Humaid Sa-'edi (R), attested by ten *Sahabis*.[464]

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460. Ibnu Majah H/897; Nasaii, Daremi, Mishkat H/901, Ch: 4, Salat, Para: 14, 'the prostration and it's merit'.
461. Bukhari, Mishkat H/796, Para: 10; Nayl 3/138.
462. Bukhari with Fathul Bari, H/824, Para: 143, 'How will support on the ground at the time of rising', Ch: 10, Azan 2/353-54.
463. Sifat P.137; Silsila Za'eefah H/562, 929, 967; Nayl 3/138-139.
464. Bukhari, Sifat P.136-37 F.N; Tirmizi, Abu Daud, Nasaii, Mishkat H/801; Irwa H/305, 362; P.P. 2/13, 82-83.

Merits of Sijdah (فضل السجدة) :

(1) The Prophet (sm) says,

عَنْ عُبَادَةَ بْنِ الصَّامِتِ أَنَّهُ سَمِعَ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ : مَا مِنْ عَبْدٍ يَسْجُدُ لِلَّهِ سَجْدَةً إِلاَّ كَتَبَ اللهُ لَهُ بِهَا حَسَنَةً وَمَحَا عَنْهُ بِهَا سَيِّئَةً وَرَفَعَ لَهُ بِهَا دَرَجَةً، فَاسْتَكْثِرُوْا مِنَ السُّجُوْدِ، رواه ابنُ ماجه–

'Who makes a sijdah for Allah, He writes for him one virtue and removes from him one vice and uplifts for him a grade of honour. So you make sijdah more & more'.[465]

(2) The Prophet (sm) will recognize the believers in the Day of Resurrectin by seeing the brightness of their limbs of *Ozu* and places of *sijdah*.[466]

(3) Allah will show kindness to some from among the dwellers of the Hell and will ask the angels as to go and bring those persons who have performed prayer to Allah'. Thereafter the Angels will find out them seeing their marks of *sijdah* and will bring them out. All the limbs of the sons of Adam will be gutted by the fire save the marks of *sijdah*, as Allah has made it forbidden for the Hell to eat up the marks of *sijdah*.[467]

Some other Doas of Sijdah :

١–اَللَّهُمَّ اغْفِرْ لِيْ ذَنْبِيْ كُلَّهُ دِقَّهُ وَجِلَّهُ أَوَّلَهُ وَآخِرَهُ وَعَلاَنِيَتَهُ وَسِرَّهُ (مسلم)–

٢– سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ لآ إِلَهَ إِلاَّ أَنْتَ (مسلم)–

٣– اَللَّهُمَّ اغْفِرْ لِيْ مَا أَسْرَرْتُ وَمَا أَعْلَنْتُ (مصنف ابن ابي شيبة والنسائي والحاكم)–

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465. Ibnu Majah H/1424, Ch: 2, Salat, Para: 201.
466. Muttafaq 'Alaih, Mishkat H/290, Ch: 3, Cleanness; Muslim, Mishkat H/298; Ahmad H/17729; Sifat P. 131.
467. Muttafaq 'Alaih, Mishkat H/5581, Ch: 28, condition of the Day of Resurrection, Para: 4, Hauz (River) and Recommendation; Sifat P. 131.

٤- اَللَّهُمَّ إِنِّيْ أَعُوْذُ بِرِضَاكَ مِنْ سَخَطِكَ، وَأَعُوْذُ بِمُعَافَاتِكَ مِنْ عُقُوبَتِكَ، وَأَعُوْذُ بِكَ مِنْكَ، لاَ أُحْصِيْ ثَنَاءً عَلَيْكَ، أَنْتَ كَمَا أَثْنَيْتَ عَلَى نَفْسِكَ (مسلم)-

٥- اَللَّهُمَّ لَكَ سَجَدْتُ، وَبِكَ آمَنْتُ، وَلَكَ أَسْلَمْتُ وَ أَنْتَ رَبِّىْ، سَجَدَ وَجْهِيَ لِلَّذِيْ خَلَقَهُ وَصَوَّرَهُ فَأَحْسَنَ صُوَرَهُ وَشَقَّ سَمْعَهُ وَبَصَرَهُ، فَتَبَارَكَ اللهُ أَحْسَنُ الْخَالِقِيْنَ (مسلم)- (صفة صلاة النبي ﷺ ١٢٧-١٢٩)-

11. Last sitting (القعدة الأخيرة)

The sitting during *salat*, at the end of which the turning in *Salam* would make, is called as 'last sitting'. It is *Farz*, without which, the *salat* would be void. But the 1st sitting is *wajib*, without which in mistake, the *sijdah-i-saho* would be *wajib*. After completion of the 2nd rak'at the *musalli* is to sit. If it is 1st sitting then after reading *'Attahiatu'* he will stand up for the 3rd *rak'at*.[468] But if it is the last sitting, then after reading *'Attahiatu'* he will read *Darood*, *Doa-i-Mathoorah* and if possible other *Doas*.[469] In the 1st sitting one will sit on the left foot and for the last sitting the left foot will have to extend to the right side placing under the right leg and will sit on the left buttock and then right foot will have to be kept upright, pointing the toes towards the *qibla*.[470] Similar would sit the male & female on the left buttock in the sitting of *Salam* in any *salat*, even or uneven. It is called as *'Tawarruk'* (التورك).[471]

468. Fiqhus Sunnah 1/129; Abu Daud, Tirmizi, Nasaii, Mishkat H/915, Para: 15, Tashahhud.
469. Fiqhus Sunnah 1/129; Mir'at 1/704; Do. 3/294-95, H/947, 949.
470. Bukhari, Abu Daud, Mishkat H/792,801; Nayl 3/143-45 Para: 'the process of sitting in Tashahhud'.
471. Saheeh Ibnu Hibban H/1862, 67, 73; Bukhari H/828, Abu Daud H/730; Do, Mishkat H/791, 801.

At the time of sitting, the fingers of the left hand will be placed on the left knee pointing to the *qibla* in a normal position,[472] and the right hand will be in closed fist like the Bangla number of 53 and will have to beckon with moving the fore-finger *(Shahadat)*.[473] The beckoning will continue from the beginning of sitting till turning with *Salam*.[474] Author of the Mir‘at Obaidullah Mubarakpuri (1904-94 A.D.) says, in pointing by the fore-finger it bears the witness of *Tawheed* i.e. the unity of Allah for worship.[475] At the time of *Doa*, to see to the sky is prohibited.[476] Pointing should not be so quick as to draw attention of the *musalli* sitting beside.[477] There is no basis of raising fore-finger with *‘Ash hadu’* and bringing it down with *‘Illalla-h’*.[478] The aim of *musalli* should not go beyond the point.[479] At this time one will read the following *Doas*:

(a) Tashahhud* (Attahiatu): See P. 19.

To address the Prophet (sm) : In all of the Saheeh *Marfu‘ Hadeeth*es about to address the Prophet (sm) the word *Ayuhan Nabiu* has been stated. But after the demise of the Prophet (sm) Abdullah ibnu Mas‘ood (R) and some

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472. Muslim, Mishkat H/907, Para: 15, Tashahhud.
473. Muslim, Mishkat H/906, 908. Like 53 means to fist the youngest, ring & middle fingers and to unite thumb with them and to keep forefinger as it was.
474. Mir‘at 3/229; Albani, Miskhat H/906 F. N.
475. Mir‘at 3/229.
476. Nasaii H/1276; Muslim, Mishkat H/983, Ch: 4, salat, Para: 19.
477. Muttafaq ‘Alaih, Mishkat H/757, Para: 8, Limbs to be hidden; Mir‘at H/763, 1/669; Do. 2/473.
478. Albani, Mishkat See F.N.-2 of H/906; Do, Sifatu Sala-tin Nabi P.140; Mir‘at 3/229.
479. Ahmad, Abu Daud, Mishkat H/917, 911; Abu Daud H/990, Nasaii H/1275, Mishkat H/912.

* Qazi ‘Ayaz (476-544 A.H.) says, for including the evidence of the unity of Allah and the evidence of the prophethood of the last messenger due to supremacy on other Doas, this particular sitting of Zikr is called collectively as ‘Tashahhud’. –Mir‘at 3/227.

other *Sahabis* began to say *'Alan Nabi* in the place of *Ayuhan Nabiu*, as it has been stated in *'Isti'zan'* chapter of saheeh Bukhari and other books of *hadeeth*. Yet all the *Sahabis, Tabe'iis, Muhaddetheen* and *Fuqaha* have read *Ayuhan Nabiu* as before. The cause of this difference of opinion is that, in the life time of the Prophet (sm) though he may be addressed *Ayuhan Nabiu*, but after his death, he should not be addressed as such. As because, this sort of direct address in absentia may be made only to Allah alone. If the Prophet is addressed in such way even after his death, he might be considered as Allah. For this, some *Sahabis* began to say '*Alan Nabi* i.e. on the Prophet (sm).

On the other hand all other *Sahabis* continued to say *Ayuhan Nabiu* as before. Tibi (d. 743 A. H.) says, 'It is for that, the Prophet (sm) taught them *'Tashahhud'* in that wording. He did not ask to change any portion of it after his death. Therefore, the *Sahaba-i-keram* did not agree to change that wording.

The Author of the *Mir'at* says, 'It is not to consider whether dead or alive and present or absent. As in His life time also He would remain away from the *Sahabis* to a distant place or in a battle field. Yet they addressed the Prophet (sm) in *Tashahhud* with *Ayuhan Nabiu*. They did not make any change in their address during His presence or absence. Moreover, the matter is included in the 'special matters' (من خصائصه) of the Prophet (sm). This is to be read only in *Tashahhud* and not elsewhere.

This is to note that there is no plea for the grave-worshippers in this addressing. Through this *hadeeth* they want to prove that the Prophet (sm) is present everywhere[480] and they want to fulfil their personal ends through Him as *'waseelah'* i.e. the medium of salvation in

480. Mir'at 1/664-65; Do. 3/233-34, See commentary of H/915.

the life hereafter. This is clearly a *'Shirk-i-Akbar'* i. e. a great Polytheism.

After reading *Tashahhud,* the following *Darood* is to be read:

(b) Darood: See : P. 20.

Note: In *Darood* the Prophet (sm) and His family have been compared with that of the family of Ibraheem (A). For this, though it seems that the honour of the Prophet (sm) and His family has been humbled, but in fact their prestige has been enhanced. Because, Muhammad (sm) himself is a member of the family of Ibraheem (A) and is the best son of the mankind and the last Messenger of Allah. His comparison as a son with father Ibraheem (A) is never derogatory.

Secondly, there were thousands of Prophets in the family of Ibraheem (A). But in the family of Muhammad (sm) though there was no Prophet, yet comparing them with the progeny of Ibraheem (A), glorified with countless Prophets and Messengers, is undoubtedly the honour of the family of Muhammad (sm) has been enhanced to a great extent.[481]

Merits of Darood :

The Prophet (sm) said,

عَنْ أَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: مَنْ صَلَّى عَلَيَّ صَلاَةً وَاحِدَةً صَلَّى اللهُ عَلَيْهِ عَشْرَ صَلَوَاتٍ وحُطَّتْ عَنْهُ عَشْرُ خَطِيْئَاتٍ وَّ رُفِعَتْ لَهُ عَشْرُ دَرَجَاتٍ، رَوَاهُ النَّسَائِيُّ–

'The person who utters *Darood* once on me, Allah gives him ten virtues, ten sins from his accounts would be dropped and the grade of his honour increases ten times more than before'.[482]

481. Mir'at 1/678-80; Do. 3/253-55.

482. Nasaii, Mishkat H/922, Para: 16 'Darood on the Prophet (sm) and its merit'.

Thereafter the *musalli* will read the following *Doa*, which is known as *'Doa-i-Mathoorah'*. Besides this, other *Doas* may also be read as he knows. In this time the *Doas* from the Quran also be read.

(c) Doa Mathoorah (الأدعية المأثورة): [483] See: P. 20.

After *Tashahhud* there is a special urge for reading the following *Doa*:

اَللَّهُمَّ إِنِّيْ أَعُوْذُ بِكَ مِنْ عَذَابِ جَهَنَّمَ وَأَعُوْذُ بِكَ مِنْ عَذَابِ الْقَبْرِ وَأَعُوْذُ بِكَ مِنْ فِتْنَةِ الْمَسِيْحِ الدَّجَّالِ وَأَعُوْذُ بِكَ مِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ –

Pronunciation: *Alla-humma innee A'oozubika min 'Aza-bi Jahannama, wa A'oozubika min 'Aza-bil qabri, wa A'oozubika min Fitnatil Maseehid Dajja-li, wa A'oozubika min fitnatil Mahya wal Mama-ti.*

Meaning: Oh Allah! I seek refuge with you from the sufferings of the Hell and sufferings of the grave and from the ordeal of *Dajjal* and from the ordeal of life and death.[484]

Between Tashahhud & Tasleem the prophet (sm) used to read at the end:

اَللَّهُمَّ اغْفِرْلِيْ مَا قَدَّمْتُ وَمَا أَخَّرْتُ، وَمَا أَسْرَرْتُ وَمَا أَعْلَنْتُ، وَمَا أَسْرَفْتُ وَمَا أَنْتَ أَعْلَمُ بِهِ مِنِّيْ، أَنْتَ الْمُقَدِّمُ وَأَنْتَ الْمُؤَخِّرُ لآ إِلَهَ إِلاَّ أَنْتَ–

(1) Pronunciation: *Alla-hummaghfirlee ma Qaddamtu wa ma Akkhartu, wa ma Asrartu wa ma A'lantu, wa ma Asraftu wa ma Anta A'lamu bihi minnee. Antal Muqaddimu wa Antal Muakkhiru, La ila-ha Illa Anta.*

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483. *'Mathoorah'* (المأثورة) means 'narrated in hadeeth'. On that analogy all the *Doas* narrated in hadeethes are *Mathoorah*, not only this *Doa* in particular. But this *Doa* is popular as *'Doa-i-Mathoorah'* in this country. -*Author*.

484. Muslim, Mishkat H/940-41.

Translation: Oh Allah! forgive me all which I did before and which I did after, which I did in secret and which I did in open, which I did excess and which you know more than me. You are the Lord of backward and you are the Lord of forward. There is none to be worshipped than you'.[485]

(2) اَللَّهُمَّ إِنِّى أَسْأَلُكَ الْجَنَّةَ وَأَعُوذُ بِكَ مِنَ النَّارِ *Alla-hmma Innee As'alukal Jannata wa A'oozubika minan Na-r'* (Oh Allah! I pray to you the Heaven and I seek refuge with you from the Hell).[486]

About the Doas between Tashahhud & Tasleem :

The Prophet (sm) used to read various *Doas* between *Tashahhud* and *salam*.[487] There narrated at the ending of *Tashahhud* of Ibnu Mas'ood (R) (i.e. *Attahiatu*) that the Prophet (sm) says, ثُمَّ لِيَتَخَيَّرْ مِنَ الدُّعَاءِ أَعْجَبَهُ إِلَيْهِ فَيَدْعُوْهُ 'after *Tashahhud*, the *musalli* should say among the *Doas* he pleases'.[488] In explanation of this portion of *hadeeth* some scholars have opined that one should pray at this time all things worldly or of world hereafter which there is no sinful talk or opposite the etiquette.

Other scholars say that in prayer he should say only the *Doas* are narrated in the Quran & *hadeeth*. For which the Prophet (sm) says in another *hadeeth* that, 'our *salat* there is no room for general talk for a *Musalli*. But it is only *Tasbeeh, Takbeer* and reciting the Quran'.[489]

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485. Muslim, Mishkat H/813, Ch: 4, Salat, Para: 11, What would be read after takbeer.
486. Abu Daud H/793, Ch: 2, salat, Para: 128. Saheeh Ibnu Hibban H/865.
487. Muslim, Mishkat H/813, Para : 11, What would be read after takbeer; Nabavi, Riazus Saleheen, Ch: 'Zikr' H/1424.
488. Muttafaq 'Alaih, Mishkat H/909; Mir'at H/915, P. 3/235.
489. Muslim, Abu Daud, Nasaii, Mishkat H/978, Para:19, Things are not allowed and are allowed in salat; Mir'at H/985, P. 3/339-40.

The only adjustment between two *hadeethes* may be that, all *Doas* for Allah will be said which are not of address to another and are not the out of etiquette. But whereas the total function of *salat* is performed by Arabic language, so it is not safe for a Non-Arab to say *Doa* by his self-made Arabic.

Secondly, the *Doas* in *hadeethes* are best for everyone in every time. But when the *Doas* are not known, then he should pray after *Doa-i-Mathoorah* prevailed *(Alla-humma innee Zalamtu Nafsee...)* by saying any one of substantial *Doas* as given below, which includes all needs of life here and hereafter. Anas (R) said that, the Prophet (sm) would read it most of the times.

اَللّٰهُمَّ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَّفِي الْآخِرَةِ حَسَنَةً وَّقِنَا عَذَابَ النَّارِ، أو اَللّٰهُمَّ آتِنَا فِى الدُّنْيَا...

Alla-humma Rabbana A-tina fiddunia Hasanataon wa fil A-khirati Hasanataon wa Qina 'Aza-bann-r'. Or Alla-humma A-tina fiddunia....('Oh Allah! Oh our fosterer! You give benefaction to ours in worldly life and benefaction in the life hereafter and save us from the punishment of the Hell').[490]

In this time of *Doa* the requirements of worldly life should get into intention. Because 'Allah knows the talks of mind of the slave and hears the cry of his heart'.[491] In *Doa* should not specify the name of a thing, as because Allah knows well in which the benefaction of His slave lies in future.[492]

490. Bukhari H/4522, 6389; Baqarah 2/201; Muttafaq 'Alaih, Mishkat H/2487; Ch: 9, Doas. Para: 9, Substantial Doas.
491. A-le Imran 3/119, 38; Ibraheem 14/39; Ghafir/Mumin 40/19.
492. Baqarah 2/216.

(d) Salam:

After completion of *Doa Mathoorah* and other *Doas* the *musalli* will turn to the right and left saying *'Assala-mu 'Alikum wa Rahmatulla-h'*.[493] At the end of the 1st *salam* may add *'wa Baraka-tuhu'*.[494] Not in two sides.[495] Then will say once *Alla-hu Akbar* loudly[496] and three times *'Astaghfirullah'* and once *'Alla-humma Antas Sala-mu wa minkas Sala-m, Taba-rakta ya zal Jala-li wal Ikra-m'. After it he can get him up.*[497] Or he will sit turning to the right or left directly to the *muqtadis*.[498] At the time of turning by the right, the Prophet (sm) some time says رَبِّ قِنِيْ عَذَابَكَ يَوْمَ تَبْعَثُ عِبَادَكَ *Rabbi Qinee 'Aza-baka Yauma Tab'athu 'Iba-daka*. (Oh Allah! Save me from your punishment in the Day in which you will raise all of your slaves).[499]

Zikr after salat (الذكر بعد الصلاة)

(١) اَللّٰهُ أَكْبَرُ، أَسْتَغْفِرُ اللّٰهَ، اَسْتَغْفِرُ اللّٰهَ، اَسْتَغْفِرُ اللّٰهَ–

1. *Alla-hu Akbar* (once loudly). *Astaghfirullah, Astaghfirullah, Astaghfirullah* (three times).

Meaning: Allah is greatest. I pray forgiveness to Allah.[500]

(٢) اَللّٰهُمَّ أَنْتَ السَّلاَمُ وَمِنْكَ السَّلاَمُ، تَبَارَكْتَ يَا ذَا الْجَلاَلِ وَ الْإِكْرَامِ–

493. Abu Daud, Tirmizi, Mishkat H/950, Para: 17, Doa in Tashahhud.
494. Abu Daud, Ibnu Khuzaimah, Sifat P. 168.
495. Albani, Tamamul Minnah P. 171.
496. Muttafaq 'Alaih, Mishkat H/959; Bukhari, with Fathul Bari H/841-42.
497. Muslim, Mishkat H/960, Para: 18, Zikr after salat.
498. Bukhari, Muslim, Mishkat H/944-46; Mir'at H/951-954, See commentary P. 3/300-304.
499. Muslim, Mishkat H/947, Para: 17, Doa in Tashahhud.
500. Muttafaq 'Alaih; Muslim, Mishkat H/959, 961, Para: 18, Zikr after salat.

2. *Alla-humma Antas Sala-mu wa Minkas Sala-m, Taba-rakta Ya zal Jala-li wal Ikra-m*.

Meaning: 'Oh Allah! You are the peace, from you comes the peace. You are full of bounties, Oh! the owner of dignity and honour'. After reading up to this he may get him up.[501]

In this time the *musalli* should perform his *sunnat salat* some away from his place, by which the soil of two places of *sijdah* can give evidence of his prayer in the Day of Resurrection. As Allah says, يَوْمَئِذٍ تُحَدِّثُ أَخْبَارَهَا 'In that very Day the Earth will describe about all things happened on it'.[502]

(٣) لآ إِلَهَ إِلاَّ اللهُ وَحْدَهُ لاَ شَرِيْكَ لَهُ، لَهُ الْمُلْكُ وَ لَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيْرٌ، لاَحَوْلَ وَلاَ قُوَّةَ إِلاَّ بِاللهِ (قَالَهُ النَّبِيُّ صــ بِصَوْتِهِ الْأَعْلَى)– اَللَّهُمَّ أَعِنِّيْ عَلَى ذِكْرِكَ وَ شُكْرِكَ وَ حُسْنِ عِبَادَتِكَ، اَللَّهُمَّ لاَ مَانِعَ لِمَا أَعْطَيْتَ وَلاَ مُعْطِيَ لِمَا مَنَعْتَ وَلاَ يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ–

3. *'La Ila–ha Illalla-hu Wahdahu la Shareekalahu lahul Mulku wa lahul Hamdu wa Hua 'Ala Kulle Shayin Qadeer. La hawla wala quowata illa billah'.* (in loud voice).[503] *Alla-humma A'innee 'Ala Zikrika wa Shukrika wa Husne 'Iba-datika'. Alla-humma la Mani'a lima A'taita wala Mu'tia lima Mana'ta wala Yanfa'u zal Jaddi minkal jaddu'.*

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501. Muslim, Mishkat H/960. Here it can be mentioned that Sheikh Jazhari said, the addition with it *'Ilaika yarji'us Salam, Hayena Rabbana bis Salam. Wa Adkhilna Da-raka Da-ras Salam'...* is baseless. This is an innovation of some of the gossips. Mishkat, Albani, See F.N. of H/961.
502. Zhilzhal 99/4; Naylul Awtar 4/109-10.
503. The prophet (sm) would say it with His loudest voice after turning into salam. Muslim, Mishkat H/963.

Meaning: 'There is none to be worshipped than Allah, who is unique and who has no partner. All the Kingdoms are for him and all the praises are for him. He is powerful over everything'. There is no power and no strength except Allah'.[504] 'Oh Allah! help me to recollect you and to express gratitude to you and to do fair worship for you'.[505] 'Oh Allah! There is none to prevent what you want to give and none to give what you want to prevent. No wealth of any rich man can do any good without your blessing'.[506]

(٤) رَضِيْتُ بِاللهِ رَبًّا وَّبِالْإِسْلاَمِ دِيْنًا وَّبِمُحَمَّدٍ نَبِيًّا.

4. *Razeetu billa-hi Rabbaon wa bil Isla-mi Deenaon wa bi Muhammadin Nabiya.*

Meaning: I have been pleased on Allah as the fosterer, on Islam as the religion and on Muhammad as the Prophet'.[507] The Prophet (sm) says, who read this *Doa*, the Heaven will be bounden for him'.

(٥) اَللَّهُمَّ إِنِّىْ أَعُوْذُبِكَ مِنَ الْجُبْنِ وَأَعُوْذُبِكَ مِنْ الْبُخْلِ وَأَعُوْذُبِكَ مِنْ اَرْذَلِ العُمُرِ وَأَعُوْذُبِكَ مِنْ فِتْنَةِ الدُّنْيَا وَعَذَابِ الْقَبْرِ–

5. *Alla-humma Innee A'oozubika minal Jubne, wa A'oozubika minal Bukhle, wa A'oozubika min Arzalil 'Umore, wa A'oozubika min Fitnatid Dunia wa 'Aza-bil qabri'.*

Meaning: Oh Allah! I seek refuge with you from cowardliness, from miserliness, from much declining old age. I seek your shelter from the troubles of the worldly life and from the punishment of the grave.[508]

504. Muslim, Mishkat H/963, Ch: 4, Salat, Para: 18, Zikr after salat.
505. Ahmad, Abu Daud, Nasaii, Mishkat H/949.
506. Muttafaq 'Alaih; Mishkat H/962.
507. Abu Daud H/1529, Ch: 2, salat, Para: 361, To seek forgiveness.
508. Bukhari, Mishkat H/964.

(٦) اَللّٰهُمَّ إِنِّي أَعُوْذُ بِكَ مِنَ الْهَمِّ وَالْحَزَنِ وَالْعَجْزِ وَالْكَسَلِ وَالْجُبْنِ وَالْبُخْلِ وَضَلَعِ الدَّيْنِ وَغَلَبَةِ الرِّجَالِ–

6. *Alla-humma innee A'oozubika minal Hamme, wal Hazane, wal 'Ajzhe, wal Kasale, wal jubne, wal Bukhle, wa Zala'id Daine wa Ghalabatir Rija-li.*

Meaning: Oh Allah! I seek refuge with you from anxiety and sorrow, from inability and laziness, from cowardliness and miserliness and from the burden of debt and forcefulness of men.[509]

(٧) سُبْحَانَ اللهِ وَ بِحَمْدِهِ عَدَدَ خَلْقِهِ وَ رِضَا نَفْسِهِ وَ زِنَةَ عَرْشِهِ وَ مِدَادَ كَلِمَاتِهِ–

7. *Subha-nalla-hi wa Behamdihi 'Adada Khalqihi wa Riza Nafsihi wa zhinata 'Arshihi wa mida-da Kalima-tih* (3 times).

Meaning: Allah is full of holiness with all praises, similar to the numbers of His creation, and of the satisfaction of His being and equal to the weight of His *'Arsh* (the chair) and equal to the extent of His words of dignity.[510]

(٨) يَا مُقَلِّبَ الْقُلُوْبِ ثَبِّتْ قَلْبِي عَلَى دِيْنِكَ، اَللّٰهُمَّ مُصَرِّفَ الْقُلُوْبِ صَرِّفْ قُلُوْبَنَا عَلَى طَاعَتِكَ–

8. *Ya Muqallibal Quloobi, Thabbit Qalbee 'Ala Deenika'. Alla-humma Musarrifal Quloobi Sarrif Quloobana 'Ala Toa-'atika'.*

Meaning: Oh the Alterer of hearts, make firm my heart on your religion'. 'Oh the Converter of hearts, convert our hearts to your obedience.[511]

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509. Muttafaq 'Alaih; Mishkat H/2458, Ch: 9, Doas, Para: 8, To seek refuge.
510. Muslim, Mishkat H/2301, Ch: 9, Doas, Para: 3, Merits of tasbeeh, tahmeed, tahleel & takbeer; Abu Daud H/1503.
511. Tirmizi, Ibnu Majah, Mishkat H/102 Ch: 1, Iman, Para: 3; Muslim, Mishkat H/89.

(٩) اَللَّهُمَّ أَدْخِلْنِىْ الْجَنَّةَ وَ أَجِرْنِىْ مِنَ النَّارِ–

9. *Alla-humma Adkhilnil Jannata, wa Ajirnee minan Na-r' (3 times).*

Meaning: Oh Allah! Admit me into the Heaven and save me from the Hell.[512]

(١٠) اَللَّهُمَّ إِنِّي أَسْأَلُكَ الْهُدَى وَالتُّقَى وَالْعَفَافَ وَالْغِنَى–

10. *Alla-humma innee As'alukal Huda wat Tuqa wal 'Afa-fa wal Ghina'.*

Meaning: Oh Allah! I pray to you the guidance, Allah-fearing, chastity and well-to-do.[513]

(١١) سُبْحَانَ اللهِ، اَلْحَمْدُ لِلّهِ، اَللهُ أَكْبَرُ، لآ إِلهَ إِلاَّ اللهُ وَحْدَهُ لاَ شَرِيْكَ لَهُ، لَهُ الْمُلْكُ وَ لَهُ الْحَمْدُ وَ هُوَ عَلَى كُلِّ شَيْءٍ قَدِيْرٌ–

11. *Subha-nalla-h (33 times). Alhamdulilla-h (33 times). Alla-hu Akbar (33 times). La Ila-ha Illall-ahu Wahdahu La Shareeka lahu, Lahul Mulku wa Lahul Hamdu wa Hua 'Ala Kulle Shayin Qadeer.(1 time).* Or *Alla-hu Akbar (34 times).*

Meaning: Glory be to Allah. All praises are for Allah. Allah is greatest. There is none to be worshipped than Allah. He is one, He has no partner. The whole kingdom is for Him and all praises are for Him and He is all powerful on everything'.[514]

The Prophet (sm) says, who will read this *Doa* after every *Farz salat*, his all sins will be pardoned, though it may be as foam of the sea'.[515] In another statement He says to 'A-

512. Tirmizi, Nasaii, Mishkat H/2478. Ch: 9, Doas, Para: 8, To seek refuge.
513. Muslim, Mishkat H/2484, Ch: 9, Doas, Para: 9, Substantial Doas.
514. Muslim, Mishkat H/966, 967, Ch: 4, Salat, Para: 18, Zikr after salat.
515. Muslim, Mishkat H/967.

yesha and Fatima (R) to read it after every salat and at bed-time and He directed to them that it will be sufficient for you than a servant.[516]

(١٢) سُبْحَانَ اللهِ وَ بِحَمْدِهِ، سُبْحَانَ اللهِ الْعَظِيْمِ–

12. *Subha-nalla-hi wa Behamdihi, Subha-nalla-hil 'Azeem' Or* to read in the morning and evening one hundred times in each *'Subha-nalla-hi wa Behamdihi'.*

Meaning: Most holiest is Allah and all praises for Him; Most holiest is Allah, who is glorious'. As a reward of this *Doa*, all sins will be dropped down, even if it would be like foam of the sea'. The Prophet (sm) says about this *Doa* as: 'There are two sentences, which are dearer to Rahman (i.e Allah), lighter on tongue to say and weighty on *Mizan* (scale in the Day of judgement). That is *Subha-nalla-hi...*'[517] Imam Bukhari has concluded his renowned Saheeh Bukhari by the *hadeeth* of this *Doa*.

(١٣) اَللّٰهُ لآ إِلَهَ إِلاَّ هُوَ الْحَىُّ الْقَيُّوْمُ، لاَ تَأْخُذُهُ سِنَةٌ وَّلاَ نَوْمٌ، لَهُ مَا فِى السَّمَاوَاتِ وَمَا فِى الْأَرْضِ، مَنْ ذَا الَّذِىْ يَشْفَعُ عِنْدَهُ إِلاَّ بِإِذْنِهِ، يَعْلَمُ مَا بَيْنَ أَيْدِيْهِمْ وَمَا خَلْفَهُمْ وَلاَ يُحِيْطُوْنَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلاَّ بِمَا شَآءَ، وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ، وَلاَ يَئُودُهُ حِفْظُهُمَا وَ هُوَ الْعَلِيُّ الْعَظِيْمُ– (بقرة ٢٥٥)–

13. Ayatul Kursi: *Alla-hu La Ila-ha Illa huwal Hayul Qayoom. La Ta'khuzuhu Senatun wala Naum. Lahu Ma-fis Sama-wa-te wama-fil Arz. Man zallazi yashfa'u 'Indahu Illa Bi'iznih. Ya'lamu*

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516. Muttafaq 'Alaih, Muslim, Mishkat H/2387-88, Ch: 9, *Doas*, Para: 6, What would be said at morning, evening and bed-time.

517. Muttafaq 'Alaih, Muslim, Mishkat H/2296-98, Ch: 9, *Doas*, Para: 3, Merits of tasbeeh, tahmeed, tahleel & takbeer; Bukhari H/7563, Ch: Tawheed, Para: 58.

ma Baina Aydeehim wama Khalfahum walala Yuheetoona Bi Shayim min 'Ilmihi Illa Bima Sha-'a. Wasi'a Kursiuhus Sama-wa-te wal Arz; wala Ya'uduhu Hifzuhuma wa Huwal 'Aliul 'Azeem' (Baqarah 2/255).

Meaning: Allah! there is none to be worshipped but He, who is ever-living and sustainer of the universe. No slumber nor sleep can seize Him. Whatever is there in the heavens and the earth are belong to His ownership. Without His permission who is there to recommend before Him? He knows everything of them what is before and what is behind. They cannot acquire anything from His knowledge, save what He wishes to give them. His *Kursi*[518] encompasses whole of the heavens and the earth. And the taking care of these does not make Him tired at all. He is most high and most glorious'.

The Prophet (sm) says, 'The person who reads *Ayatul Kursi* after every *salat,* there would no barrier for him to enter the Heaven save his death *(Nasaii)*. If it is read in bed-time, an Angel will remain as guard for his sake till morning. So that the *Satan* may not reach to him *(Bukhari)*.[519]

(١٤) اَللَّهُمَّ اكْفِنِيْ بِحَلاَلِكَ عَنْ حَرَامِكَ وَ أَغْنِنِىْ بِفَضْلِكَ عَمَّنْ سِوَاكَ–

14. *Alla-hummakfinee Behala-leka 'An Hara-meka wa Aghninee Befazleka 'Amman Sewa-ka.*

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518. Ibnu Katheer says, 'the perfect talk is that the *kursi* and *'Arsh* are seperate things and the *'Arsh* is biggest than the *kursi*, as it has been proved by *hadeethes* & *Athars* (Do, *Tafseer*). As the Prophet (sm) says, seven skies and earth are smallest as a shackle of iron which is laid on the open field than the *kursi* and the *kursi* is smallest than the *'Arsh* as that of a shackle laid on. –Ibnu Katheer, Tafseer Baqarah 2/255; Silsila Saheehah H/109.
519. Nasaii Kubra H/9928, Silsila Saheehah H/972; Miskhat H/974, Ch: 4, salat, Para: 18; Muslim, Bukhari, Mishkat H/2122-23; Ch: 8, Merits of the Quran.

Meaning: Oh Allah! Make me sufficient with *Halal* (lawful) and not with *Haram* (Prohibited) and by your kindness make me free from dependence on others'. The Prophet (sm) says, by this *Doa* Allah arranges for getting rid of his debts if it be as large as a hill.[520]

(١٥) أَسْتَغْفِرُ اللهَ الَّذِىْ لآ إِلهَ إِلاَّ هُوَ الْحَىُّ الْقَيُّوْمُ وَ أَتُوْبُ إِلَيْهِ–

15. *Astaghferulla-hallazi La Ila-ha Illa Huwal Hayul Qaiyoomu wa Atoobu Ilaihe.*

Meaning: I beg pardon before Allah, except whom there is none to be worshipped, who is ever-living and sustainer of the universe and I am turning back *(Tawba)* to Him with repentance'.

Allah forgives him who reads this *Doa*, though he may be accused as who fled from the field of *Jihad* (battle for religion).[521]

The Prophet (sm) used to make *Tawba* 100 times in a day.[522]

16. The Prophet (sm) would advise to read *sura Falaq* and *Nass* at the end of every *salat.*[523] He used to touch whole body as much His capability every night at bed-time with head & face by His two hands blowing into it after reading *sura Ikhlas*, *Falaq* & *Nass*. He would do it three times. [524]

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520. Tirmizi, Baihaqi (Da'watul Kabeer), Mishkat H/2449, Ch: 9, *Doas*, Para: 7, Doas in different times; Saheehah H/266.
521. Tirmizi, Abu Daud, Mishkat H/2353, Ch: 9, *Doas*, Para: 4, To beg pardon and to make repentance; Saheehah H/2727.
522. Muslim, Mishkat H/2325, Ch: 9, *Doas*, Para: 4, To beg pardon and to make repentance.
523. Ahmad, Abu Daud, Nasaii, Mishkat H/969, Ch: 4, *Salat*, Para: 18, Zikr after salat.
524. Muttafaq 'Alaih, Mishkat H/2132, Ch: 8, Merits of the Quran.

Supplication (المناجاة)

'Munajat' means to talk secretly with each other (*Al-Munjid* etc.). The Prophet (sm) says, إِنَّ أَحَدَكُمْ إِذَا صَلَّى يُنَاجِىْ رَبَّهُ 'When some of you is engaged in *salat*, then he does *'Munajat'* with his Lord', i.e. he talks secretly with Allah'.[525] So, the *salat* is not a meditation, but it is the name of seeking pardon to Allah directly and to make prayer to Him. He says to Allah that which cannot be said to others on the Earth. Allah very much understands the language of eyes and wailing of heart of His slave.

Allah says, أُدْعُوْنِىْ أَسْتَجِبْ لَكُمْ 'Invoke Me, I will respond to you' *(Mumin/Ghafir 40/60)*. The Prophet (sm) says, اَلدُّعَاءِ هُوَ الْعِبَادَةُ '*Doa* is the prayer'.[526] Therefore, the system of *Doa* should be according to the *Sunnah*.We shall have to see in which way the Prophet (sm) used to make His *Doa*. The way He prayed, we are to pray in that way. Leaving aside the system of *Doa* He left, if it is done in any other way, it is most likely to bring sins instead of being accepted.

The Prophet (sm) made his *Doa* in between the *salat*. The time span of *salat* is from *takbeer-i-tahreemah* to the turning with *Salam*.[527] In this lonely moment of *Salat* the slave does *'Munajat'* before his Lord. *Salat* means *Doa*, to pray for forgiveness etc. Beginning with *Sana* till turning with *Salam*, everywhere there is *Doa* and *Doa* only. If they read it knowing the meaning, then the slave will have nothing to pray beyond those *Doas*. Yet after turning with *salam*, there

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525. Bukhari (Delhi) P. 1/76, Muttafaq 'Alaih, Mishkat H/710, Ch: 4, *Salat*, Para: 7, Mosques & Places of sijdah; إِنَّ الْمُصَلِّى يُنَاجِى رَبَّـــهُ Ahmad, Mishkat H/856, Para: 12, Recitation in Salat.
526. Ahmad, Abu Daud & others. Mishkat H/2230 Ch: 9, *'Doas'*, Section: 2.
527. Abu Daud, Tirmizi, Mishkat H/312, Ch: 3, cleanness. Para:1, 'Which makes the ozu as wajib', Section: 2.

is wide scope for *Doa* alone. Then any legal *Doa* in any language can be made according to one's desire. Hafez Ibnul Qayim says, 'this *Doa* is not the *Doa* at the end of *salat* (دبر الصلاة), but it would be considered as *Doa* after 2nd prayer (عبادة ثانية) by *Tasbeeh & Tahleel'*. Because, as long as the *musalli* is in *salat*, he is engaged in secret talks with his Lord i.e. he does *Munajat*. But whenever he turns in *Salam*, that relation would be cut off.[528]

Places of Doa in Salat:

(1) *Sana* i. e. *Doa-i-Istiftah,* which begins with *Alla-humma Ba-'id Baini...* (2) The best *Doa* is *Alhamdulillah* and *Ihdinas Sira-tal Mustaqeem* of *sura Fatiha*. (3) In *ruku 'Subha-nakalla-humma'...* (4) *Doa* of *Qawmah* after rising from *ruku, 'Rabbana wa lakal Hamdu, Hamdan katheeran'...* or other *Doas* (5) In *sijdah*, *'Subha-nakalla-humma'...* or other *Doas* (6) To pray for six items by saying *Alla-hummaghfirlee...* sitting between two *sijdahs*. (7) To pray with *Doa Mathoorah* and other *Doas* between *tashahhud* and *tasleem* at the last sitting. (8) Besides these, there is scope for long *Doas* standing in *Qawmah* reading with *Doa-i-qunoot*.

The Prophet (sm) says, the slave reaches very nearer to Allah during his *sijdah*. Therefore, you make *Doa* at that time as much as you can.[529] In another *hadeeth* it is said that he would make more *Doas* in between *Tashahhud* and *Tasleem*.[530] After turning in *salam* the opportunity of *Munajat* i.e. secret talks between Allah and His slave would be cut off. Therefore, all sorts of *Doa* in *salat* should be completed before turning in *salam* and not after it. Now if someone desires any special *Doa* from the *musallis*, then he can publish it in advance by himself or through the *Imam*. So that the *musallis* may also include him in their respective intention *(Niyat)* in *Doa*.

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528. Za-dul Ma'a-d (Beirut: Muassasatur Risalah, 29th edition 1996), p.1/250.
529. Muslim, Mishkat H/894, Ch: Salat, Para: 14, Sijdah & its merit; Nayl, 3/109.
530. Muslim, Mishkat H/813, Ch: Salat, Para: 11, What is read after takbeer.

Congregational Doa after the Farz salat

(الدعاء الجماعى بعد الصلوات المكتوبة)

After the end of the *Farz salat* by turning with *salam*, the *Imam* and *Muqtadis* jointly making *Doa* raising there two hands in which *Imam* will pronounce the *Doa* loudly and *Muqtadis* will say *'Ameen' 'Ameen'* loudly, this practice in vogue is an innovation *(Bid'at)* in *Shari'ah*. There is no proof by any *saheeh* or *za'eef hadeeth* in favour of it from the Prophet (sm) or *Sahaba-i-Keram*. This is to note that till today in two great mosques of the *Haram* of Makkah and Madina there is no existence of this system of congregational *Doa*.

Harmful aspects of congregational Doa in vogue:

(1) This is a practice against *Sunnah*. Therefore, it may seems how much sweet and fine, there is every possibility for that person to be included among the practitioners incurring loss, as it is stated in the verses 103-4 of *sura Kahf* (2) As a result of it, the *musallis* would pay more importance to the matters outside of *salat*, i.e. *Munajat* in vogue than the *salat* itself. For this reason people at present are giving more importance to *Munajat* after *Farz salat* and are showing more interest to join in *Bid'ati* congregations namely *'Akheri Munajat'* and are rushing there in groups and flocks. (3) For the bad effect of this system a *musalli* though performs *salat* throughout his life, he does not learn the meanings of anything of his *Doas*. Rather, he awaits the *Munajat* of the *Imam* after the end of *salat*. (4) What the *Imam* says in Arabic in his *Munajat*, he cannot grasp anything of it. On the other hand he himself cannot say anything. The *Doas* he read in *salat* before it, he cannot pour his heart there, as he didn't know the meanings of *Doas*. As a result, the condition of that *musalli* remains

throughout his life as *'Na Gharka, na Ghatka'* i.e. neither of the house nor of the quay. (5) As the *Imam* does not know the minds of the *musallis*, they get nothing except uttering *'Ameen' 'Ameen'* (6) Through the *Munajat* of the *Imam* in piteous tone for long time in Arabic, Urdu, Bangla and other language, there may have intention to fascinate the minds of the listeners and *musallis*. As a result, there may arise more possibility of *'Ria'* i.e. to show & make hear, which commits grave sin. *'Ria'* has been termed in *hadeeth* as الشرك الأصغر 'small *shirk*'.[531] For which there may be created the certain possibility of ruining total virtues of the *Imam* which he may have earned.

Congregational Doa in salat raising two hands :

(1) In *salat* of *Istisqa* i.e. to seek rainfal to Allah, the *Imam* & *Muqtadis* would make *Doa* congregationally raising their hands. **(2)** In the *Qunoot* of *Nazhilah* & *Vitr* the *Doa* could be made by *Imam* & *Muqtadis* raising their hands.

To make Doa lonely raising two hands :

Out of *salat* the slave will make *Doa* to his fosterer in any time by any language. But the *Doa* of hadeethes is better. Allah seems Himself ashamed to give back the raising hands of His slave empty, who makes *Doa* to Him lonely.[532] Joining the open two palms will make *Doa* putting it face level in front.[533] The *hadeeth* of touching the face after *Doa* is *za'eef*.[534] But he will leave it free in raising condition after *Doa*.

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531. Ahmad, Mishkat, H/5334, Ch: 26, To soften the heart, Para: 5 'To show and make one hear'.
532. Abu Daud, Mishkat H/2244, Ch: Doas.
533. Abu Daud H/1486-87, 89; Do, Mishkat H/2256.
534. Abu Daud, Tirmizi, Mishkat H/2243, 2245, 2255, Ch: *Doas*; Albani says, after *Doa* to touch over the face by two hands has got no saheeh hadeeth, Mishkat, F. N. of H/2255. vol-2. P. 696; Irwa H/433-34, P. 2/178-82.

(1) The Prophet (sm) prays with wailing to Allah lonely for His Ummah raising two hands.[535] (2) He makes *Doa* lonely facing the *qibla* with piteous voice raising two hands in the day of the battle of Badr.[536] (3) The Prophet (sm) prayed with apology to Allah raising two hands lonely two times being mortified for killing some people of Banu Jazima tribe by mistake.[537] (4) He prayed after *Ozu* for platoon commander Abu 'Amer Ash'ari (R), the martyr of the battle of Awtas, the nephew of Abu Musa Ash'ari (R) raising two hands lonely.[538] (5) He prayed for the *hidayat* (i.e. to guide towards the right path) of Daus tribe raising two hands lonely facing the *qibla*.[539]

Besides (6) During *Hajj* & '*Umrah* at the time of *Sa'ii* (Running) after getting up on the mount 'Safa' making *Doa* facing the *Ka'ba* raising two hands lonely.[540] (7) *Doa* at the field of Arafat raising two hands lonely.[541] (8) *Doa* after throwing grivel into the hole of 1st & 2nd jamrah going some away from it raising two hands lonely facing the *Ka'ba*.[542] (9) *Doa* of traveller raising two hands lonely.[543]

Except these, at the *Jum'ah, Eidayen* and other meetings & congregations if one makes *Doa*, then others should say

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535. Muslim H/499, Ch: 1, Iman, Para: 87, Praying of the Prophet (sm) for His Ummah.
536. Muslim H/ 4588, Ch: 32, Jihad, Para: 18.
537. Bukhari, Mishkat H/3976, Ch: 19, Jihad, Para: 5; Bukhari H/4339, Ch: 80, Doas, Para: 23, Raising hands in Doa.
538. Just after the battle of Hunaiyn at 9th hijrah; Bukhari H/4323, Ch: 64, Wars & Battles, Para: 56.
539. Bukhari, Al-Adabul Mufrad H/611; Muttafaq 'Alaih, Mishkat H/5996.
540. Abu Daud H/1872; Muslim, Mishkat H/2555.
541. Nasaii H/3011.
542. Bukhari H/1751-53, 1/236.
543. Muslim, Mishkat H/2760.

only *'Ameen'* (without raising two hands).[544] Even if one makes *Doa*, other can say *'Ameen'* with it.

This is to note that, it is not the condition of *Doa* to make always ablution and facing the *qibla* and raising two hands. But the slave will pray to Allah in any time in any circumstances, such as it would always have been done in different *Doas* as in eating & drinking, in tiolet & travelling etc. Allah has made order to His slave to ask Him in any time and in any condition.[545]

Doas of Quran (دعاء القرآن) :

Reciting from the Quran is prohibited in *ruku* and *sijdah*.[546] But it is permissible to recite by some change in word without changing in meaning as *Alla-humma Rabbana A-tina or Alla-humma A-tina fiddunya...* in the place of *Rabbana A-tina fiddunya....* (*Baqarah 2/201*).[547] In the last sitting after *tashahhud* before turning in *salam*, all kinds of *Doa* on the basis of *saheeh hadeeth*es with those from the Quran are allowed.

Description of Sunnat and Nafl (السنن والنوافل) :

(a) All *salats* except the *Farz* are *Nafl* i.e. additional. But all those *Nafl* which the Prophet (sm) had regularly performed and urged others to perform as well, are to be called in *Fiqhi* (Legal) terminology as *'Sunnat-i-Muakkadah'* or *'Sunnat-i-Ra-tibah'*. For example, the *Sunnats* before and after the *Farz salats*. If these *Sunnats* has been fallen due, these are to perform anew. Such as the first two or four *rak'at sunnats* of the *Zuhr* if fallen due, these should be said after *Zuhr*

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544. Saheeh Al-Adabul Mufrad H/461; Fatawa Lajna Daima 8/230-31; Fatawa Arkanil Islam P. 392.
545. Baqarah 2/186, Mumin/Ghafir 40/60; Bukhari, Ch: 80, Doas, Para: 24, 25 & other chapters.
546. Muslim, Mishkat H/873, Ch: 4, Salat, Para: 13, 'Ruku', Nayl 3/109.
547. Bukhari H/4522; Muttafaq 'Alaih, Mishkat H/2487, Ch: 9, Doas. Para: 9, Substantial Doas.

salat and the two *rak'at sunnats* of the *Fajr* if fallen due, it should be said just after the *Fajr salat*.[548] He should not wait for sunrise, which is in vogue.

The second category of *Sunnat* is *'Ghair Muakkadah'*, the performance of which is *sunnat* and there are virtues in it, but no special urge for that. The Prophet (sm) says, 'there is *salat* between two *Azans* i.e. the *Azan* & *Iqamat* (twice) and He says in 3rd time, who wishes'.[549] Such as two or four *rak'ats* of *sunnat* before *'Asr salat*, two *rak'ats* before *Maghrib* and *'Esha salat*.[550] Then the Prophet (sm) particularly said about *Maghrib*, you say two *rak'ats* before the *salat* of *Maghrib* (twice), and in 3rd time He said, who wishes'.[551] By which the virtues of *nafl salat* are achieved in one hand and on the other hand the number of *musallis* will be increased. By which the virtues of *Jama-'at* will be enhanced.[552]

(b) There should be a change of place and waiting for some time for making a bit difference between *Farz* and *Sunnat salats*.[553]

(c) It is better to say *Nafl* or *Sunnat salat* at home instead of mosque. The Prophet (sm) says, the *Nafl salat* at home is better than in my mosque except the *Farz* ones.[554] In another *hadeeth* it has been remarked 'you should not

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548. Muttafaq 'Alaih, Mishkat H/1043; Abu Daud, Tirmizi, Ibnu Majah, Mishkat H/1044, Para: 22, 'Prohibited times of salat'.
549. Muttafaq 'Alaih, Mishkat H/662, Para: 5, Merits of salat.
550. Tirmizi, Abu Daud, Mishkat H/1171-72; Muttafaq 'Alaih, Mishkat H/1165, 1179-80; Muttafaq 'Alaih, Mishkat H/662; Fiqhus Sunnah 1/142-43.
551. Muttafaq 'Alaih, Mishkat H/1165, Para: 30, Sunnats & its merit.
552. Abu Daud, Nasaii, Mishkat H/1066, Ch: 4, salat, Para: 23, Jama-'at & its merits.
553. Abu Daud H/1006, Para: 195, 'About the Musalli, who performs *Nafl salat* in the place of Farz salat'.
554. Abu Daud H/1044; Mishkat H/1300, Ch: 4, salat, Para: 37, 'waking at the night of Ramazan'.

make your homes graves, rather say some *salat (sunnat-nafl)* there'.[555]

Imam Nabavi (Rh) says, it may be reason why the *nafl salat* was encouraged at home, as that is performed in secret and avoids exhibition *(Ria),* the affluence comes in the house, the blessings of Allah and the Angels appear in the house and the *Satan* goes away.[556]

(d) For general *nafl salat* there is no definite *rak'ats*, but it can be said as much as one pleases.[557] But the particular *nafl salat* of night i.e. the *Tarabeeh* or *Tahajjud*, the Prophet (sm) did not said it more than eleven *rak'ats*.[558]

(e) Some portions of the same *nafl salat* can be said in standing position, while the rest in sitting position.[559]

(f) After the *sunnat* of *Fajr salat*, should lay down at the right side for short time.[560]

Merits of Sunnat & Nafl: The Prophet (sm) says,

مَنْ صَلَّى فِىْ يَوْمٍ وَ لَيْلَةٍ اثْنَتَيْ عَشْرَةَ رَكْعَةً بُنِيَ لَهُ بَيْتٌ فِى الْجَنَّةِ: أَرْبَعًا قَبْلَ الظُّهْرِ وَرَكْعَتَيْنِ بَعْدَهَا وَرَكْعَتَيْنِ بَعْدَ الْمَغْرِبِ وَرَكْعَتَيْنِ بَعْدَ الْعِشَاءِ وَرَكْعَتَيْنِ قَبْلَ صَلاَةِ الْفَجْرِ، رواه الترمذى ومسلم عن ام حبيبة (رض)-

(1) 'The person who would perform 12 *rak'ats* of *salat* in a day, for him a house will be built in the Heaven: four *rak'ats*

555. Muttafaq 'Alaih, Mishkat H/714, 1295, Para: 7 & 17; Abu Daud H/1043.
556. Fiqhus Sunnah 1/136.
557. Fiqhus Sunnah 1/137; Irwa H/457. P. 2/209; Abu Daud, Tirmizi, Irwa H/469-70.
558. Muttafaq 'Alaih, Irwa 2/191.
559. Muslim, Sunan, Fiqhus Sunnah 1/137.
560. Muttafaq 'Alaih, Tirmizi, Mishkat H/1188, 1206, Para: 31, 'Salat at night'; Mir'at 4/168, 191.

before *Zuhr* and two after, two *rak'ats* after *Maghrib*, two after '*Esha* and two before the *Fajr*.[561] From ibnu Umar (R) it has also been stated that the Prophet (sm) would perform total ten *rak'ats*, with two *rak'ats* before the *Zuhr* regularly as *sunnat.*[562]

(2) The Prophet (sm) says,

... فَإِنْ انْتَقَصَ مِنْ فَرِيْضَتِهِ شَيْءٌ قَالَ الرَّبُّ عَزَّ وَجَلَّ انْظُرُوْا هَلْ لِعَبْدِي مِنْ تَطَوُّعٍ فَيُكَمَّلَ بِهَا مَا انْتَقَصَ مِنْ الْفَرِيضَةِ ثُمَّ يَكُوْنُ سَائِرُ عَمَلِهِ عَلَى ذَلِكَ-

'If there is any lack in *Farz* prayer (in the scale) in the Day of Judgement, Allah will say that, see to My slave, if there is any *nafl* prayer? Then will have seen to his *nafl deeds* and will be filled up the lack by these. Thus will be done about his all deeds (such as *salat, siam, zakat*, *hajj* etc.).[563]

He says, you go ahead quickly to do virtuous deeds before the appearance of comprehensive mischiefs as like as *pitch* dark night. When the person will rise in the morning as a believer and will make his evening as an Infidel. And will make his evening as believer and will rise at the morning as infidel. He will have to sell his *Deen* in exchange of his worldly gain'.[564] That means the injustice will prevail everywhere. It will be very difficult to find out the true path. The way of virtuous deed will not be available at all. Such as in present days, the deed with *shirk* & *bid'at* is called as virtuous, and the deed with *saheeh sunnah* is called as void.

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561. Tirmizi, Muslim, Mishkat H/1159, Para: 30, Sunnats & its merit.
562. Muttafaq 'Alaih, Mishkat H/1160; Fiqhus Sunnah 1/140-41.
563. Abu Daud H/864-66; Tirmizi, Nasaii, Ahmad, Mishkat H/1330 Para: 40, 'Salatut Tasbeeh'.
564. Muslim, Mishkat H/5383, Ch: 27, Mischiefs, Section-1.

(3) *Rabi'ah bin Ka'b*, the servant claims one day to be with the Prophet (sm) in the Heaven. The Prophet (sm) advises him to help Him by more *sijdahs*. Another servant *Thawban* claims same and the Prophet (sm) replies to him to do more and more *sijdahs*. As because by one *sijdah* Allah will enhance one bed of your honour and will remove one vice from you.[565]

Salat of Masbooq (صلاة المسبوق) :

If some one gets a portion of *salat* with the *Imam*, he is called as *Masbooq*. The *Musalli* will join the *salat* with *Imam* in whatever condition he will get him.[566] The part of *salat* which he gets with *Imam,* will be considered as the 1st portion of his *salat*. If he gets him in the *ruku* then he will simply read *sura Fatiha* and will join the *ruku*. In this time, there is no need to read *Doa-i-Istiftah*. If he fails to read *sura Fatiha*, then his *rak'at* will not be counted. *Musafir* (stranger) will fulfil his *salat*, if he follows the *Muqeem* (dweller). So, he has to join the *Jama-'at* in whatever position he will get the *Imam*, either in *ruku*, *sijdah*, sitting or in any other position. It will earn him the full virtues of *Jama-'at.*[567] The Prophet (sm) says, فَمَا أَدْرَكْتُمْ فَصَلُّوْا وَمَا فَاتَكُمْ فَأَتِمُّوْا 'The portion of *salat* you get, perform it and the portion you failed to attend, fulfill it.[568]

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565. Muslim, Mishkat H/896-97, Para: 14, 'Sijdah & its merit'.
566. إِذَا أَتَى أَحَدُكُمْ الصَّلاَةَ وَالْإِمَامُ عَلَى حَالٍ فَلْيَصْنَعْ كَمَا يَصْنَعُ الْإِمَامُ Tirmizi H/591, Mishkat H/1142, Ch: 4, salat, Para: 28, Section-2; Sheehul Jame' H/261.
567. مَنْ تَوَضَّأَ فَأَحْسَنَ وُضُوءَهُ ثُمَّ رَاحَ فَوَجَدَ النَّاسَ قَدْ صَلَّوْا أَعْطَاهُ اللهُ مِثْلَ أَجْرِ مَنْ صَلاَّهَا وَحَضَرَهَا لاَ يَنْقُصُ ذَلِكَ مِنْ أُجُورِهُمْ شَيْئًا Abu Daud H/564; Do, Mishkat H/1145, Ch: 4, salat, Para: 28, Duty of muqtadi to follow and the rule of masbooq.
568. Muttafaq 'Alaih, Mishkat H/686, Para: 6, Azan at delay; Nayl 4/44-46.

Qaza salat (قضاء الفوائت):

Qaza i.e. the due *salat* should be performed earlier and serially with *Iqamat.* [569] As it was said by the Prophet (sm) and His disciples during the battle of Khandaq four *salats* of four times from *Zuhr* to *Esha* with one *Azan* and four *Iqamats*.[570] The Prophet (sm) says, مَنْ نَسِيَ صَلاَةً أَوْ نَامَ عَنْهَا فَكَفَّارَتُهَا أَنْ يُصَلِّيَهَا إِذَا ذَكَرَهَا 'one who forgets his *salat* or goes asleep, his penalty is to perform that *salat* just after rising from the sleep and at the moment he remembers'.[571]

The *'Umri Qaza'* i.e. the due *salats* of past days or throughout his life, which are now he wishes to perform daily adding with his regular *Farz salats*, is totally a *Bid'ati* custom.[572] Because the Islam would come down all things before it[573] and Allah would forgive all sins of the slave when he makes *Tawba* (repentance) sincerely.[574]

Besides he should say *nafl Ibadats* more and more. As because in the Day of judgement if the *Farz* prayers are to laid lassen, then it will be fill up by the virtues of his *nafl* prayers by the order of Allah.[575]

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569. Muslim H/1560/680, Ch: 5 'Mosques'. Para: 55 'To say due salat as early as possible is *Mustahab'*.
570. Nasaii H/662; Fiqhus Sunnah 1/91; Nayl, 2/90.
571. Muttafaq 'Alaih, Mishkat H/603-04, Para: 2, To say salat in advance; Fiqhus Sunnah 1/205.
572. See commentary of H/603, F.N. 2, Mishkat-Albani.
573. Muslim, Mishkat H/28, Ch: Iman.
574. Al-Furqan 25/71; Zumar 39/53.
575. Abu Daud H/864-66; Tirmizi, Nasaii, Mishkat H/1330, Para: 40, Salat of Tasbeeh; Fiqhus Sunnah 1/205.

Different information about Salat

(مسائل متفرقة فى الصلاة)

1. Salat inside the transport (الصلاة فى المركب)

In transport or in fearful condition one may not face the *Qibla*.[576] But in beginning of *salat* inside a transport is desirable to face the *Qibla*.[577] When it would be troublesome for *ruku*, *sijdah* in the transport, then the *salat* is to be performed only by saying *takbeer* and hinting by head. At the time of *sijdah* the head should be lowered down a bit than it was in *ruku*.[578] When it would be impossible to determine the *Qibla*, or when he will fall in doubt, then on the basis of definite supposition, he will perform *salat* determining the *Qibla* putting a *Sutra* (barrier) in front of him.[579] The *musalli* will perform his *salat* in standing position on a boat if there is no fear of sinking.[580] At this stage or in any other stages if he seems troublesome to say *salat* in standing position, then he may recline on something. [581]

2. Salat of a sick man (صلاة المريض)

During illness, if unable to stand up or if there is fear of increase of disease, the *salat* is to be performed either sitting or lying or in reclining position.[582] For *sijdah*, pillow,

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576. Baqarah 2/238; Muttafaq 'Alaih, Irwa H/588; Ibnu Majah H/1020; Nayl 2/249.
577. Abu Daud H/1224-28; Nayl 2/291.
578. Abu Daud H/1227, Baihaqi, Ahmad, Tirmizi, Sifat 55-56.
579. Daraqutni, Hakem, Baihaqi, Trimizi, Ibnu Majah, Irwa H/291.
580. Bazzar, Daraqutni, Hakem, Sifat 59; Saheehul jame' H/3777; Nayl 4/112.
581. Abu Daud, Hakem, Silsila Saheehah H/319; Irwa H/383.
582. Bukhari, Mishkat H/1248, Para : 34, To follow middle course in deeds; Sunan, Nayl 4/110, Ch: Salat of patient.

tool or some other raised things should not be taken. When making *sijdah* on the ground is impossible, then the *salat* is to be said by hints. At the time of *sijdah* the head should be bent a little more than it is done in *ruku*.[583] It should know that 'sitting *musalli* without any legal cause would have to get half of a virtue than a standing *musalli'*.[584]

3. Description of Sutra (السترة)

It is forbidden to cross in front of the *musalli*. The Prophet (sm) says, one who crosses in front of a *musalli*, if he knows how much sins in it, he will consider it better to stand there forty days or forty years than to cross.[585] One who passes between *Imam* and the *Sutra* is called in *hadeeth* as 'Satan'.[586] So the barrier (*Sutra*) is to be made in front of *musalli* by a stick, wall, person or with any other things.[587] But for some unavoidable reason it is allowed to pass through the rows of *muqtadis* during *salat*.[588] In between the place of *sijdah* and *sutra*, there should be such a gap as may pass a she-goat.[589] So, in the mosque or in any open place there may pass out of the place of *sijdah* keeping a gap as may pass a she-goat. But it is better to stand there waiting. This is to note that the *hadeeth* about to draw line in front of the *musalli*, when the Sutra would not available, is *Za'eef*.[590] Now a days, there seen barrier-sticks in different mosques. People used to pass the *musallis* putting up these sticks in front of them. It is as like as to cross in front of the *musalli* and It has no proof in *Shari'ah*.

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583. Tabarani, Baihaqi, Silsila Saheehah H/323.
584. Bukhari, Muslim, Mishkat H/1249, 1252 Para: 34, To follow middle course in deeds; Muttafaq 'Alaih, Mishkat H/1198, Para: 31, Night Salat.
585. Muttafaq 'Alaih, Mishkat H/776, Ch: 4, salat, Para: 9, The barrier.
586. Bukhari, Muslim, Mishkat H/777.
587. Bukhari, Muslim, Mishkat H/773, 779, 777, Para : 9, Sutra (Barrier).
588. Bukhari, Muslim, Mishkat H/780.
589. Bukhari H/496; Muslim H/1134; Sifat P.62.
590. Abu Daud, Ibnu Majah, Mishkat H/781.

4. Imamat of whom is permissible (من تصح إمامتهم)

(1) Wise boy (2) Blind man (3) Sitting man for standing (4) Standing man for sitting (5) *Nafl*-doer for *Farz*-doer (6) *Farz*-doer for *Nafl*-doer (7) *Taiyammum*-doer for *Ozu*-doer (8) *Ozu*-doer for *Taiyammum*-doer (9) *Muqeem* (Dweller) for *Musafir* (stranger) and (10) *Musafir* for *Muqeem*.[591]

5. Imamat of Fasiq and Bid'ati (إمامة الفاسق والمبتدع)

Salat becomes *'Makrooh'* (disliking) behind a *Imam*, who is *Fasiq* (sinful) or *Bid'ati* (innovator).[592] But it is allowed in indispensable circumstances. The Prophet (sm) says, يُصَلُّوْنَ لَكُمْ فَإِنْ أَصَابُوْا فَلَكُمْ وَإِنْ أَخْطَئُوْا فَلَكُمْ وَعَلَيْهِمْ 'the Imams would lead your *salat*. If they lead the *salat* properly, there are virtues for you, but if they lead improperly, then there are virtues for you and sins for them.[593] When the great Caliph Uthman (R) was asked about it, when he was confined in the house by the rebels, he said, الصلاةُ أحسنُ ما يعملُ الناسُ فإذا أحسنَ النَاسُ فأَحْسِنْ معهم وإذا أَسَاؤُا فَاجْتَنبْ إِسَاءَتَهُمْ 'The best deed of a man is *salat*. So, when they do good, you do good with them. But when they do evil, you remain away from their evils'. When Hasan Basri was asked, he told, صَلِّ و عليه بِدْعَتُهُ 'Perform *salat* behind him and the sins of innovation will fall on the innovator'. Zuhri says, we did not consider it permissible, except in an unavoidable condition.[594] Allah says, وَارْكَعُوْا مَعَ الرَّاكِعِيْنَ 'Bend in *ruku* with one who is in *ruku*' *(Baqarah 2/43)*.

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591. Fiqhus Sunnah 1/176.
592. Fiqhus Sunnah 1/177; Abu Daud, Mishkat H/747, Para : 7, Mosques & places of salat.
593. Bukhari, Mishkat H/1133, Para: 27, Duties of Imam.
594. Bukhari H/695-96 (Fathul Bari), Ch: 10, Azan, Para: 56. 'Imamat of Bid'ati and who is in mischef' P. 2/220-23.

On the other hand, the prophet (sm) said that, 'the *salat* of three persons would not be accepted to Allah. One among them is that *Imam*, who is disliked by the *musallis*'.[595]

It is not permissible to make one Imam, who used to violate the *sunnah*. Even it is not permissible to appoint one as a president or member of the managing committee of a mosque. Because this is one kind of showing respect to him. The Prophet (sm) has directed that, whoever of you sees any *munkar* (i.e. unlawful things), let him change it by hand, if he could not then let him forbid it by his tongue and If he could not then he has to hate it by his heart, and that is the weakest *Iman* (Belief).[596]

6. Salat of ladies and their Imamat (صلاة النساء وإمامتهن)

(a) There is no difference between the process of *salat* for male and female. The women are followers to the male in *salat*.[597] The Prophet (sm) has made sermon to all of male & female as 'you say *salat* as you see me saying of *salat*'.[598] The male and female used to pray regularly with same process the five times of *Farz salat* and the *jum'ah* behind the Prophet (sm) in His mosque. [599] **(b)** But it is not obligatory for them to say five times daily *salat* and *Jum'ah salat* with *jama-'at* of the males in the mosque.[600] Of course they should not be debarred from going to the mosque without taking any scent (or showing any beauty).[601] It is best for

595. Tirmizi, Abu Daud. Ibnu Majah, Mishkat H/1122-23, 1128, Sanad Hasan, Para : 26, Imamat.
596. Muslim, Mishkat H/5137, Ch: 25, Good manners, Para: 22, To enjoin what is right and to forbid what is wrong.
597. Mir'at 3/59; Nayl 3/19; Fiqhus Sunnah 1/109.
598. Bukhari, Mishkat H/683. Para: 6, Azan at delay.
599. Bukhari, Mishkat H/948, Para: 17, Doa in tashahhud; Muslim, Mishkat H/1409, Para: 45, khutba & salat.
600. Abu Daud H/567, 570; Ahmad H/27135; Fiqhus Sunnah 1/171.
601. Abu Daud H/565; Muslim, Mishkat H/1059-61, Para : 23, Salat in jama-'at & its merits; Fiphus Sunnah 1/171.

them to say their *salat* alone at home lonely or in *Jama-'at.*[602] **(c)** The ladies will call *Azan* and *Iqamat* (in low voice) and will lead their *Jama-'at* as *Imam* standing in the middle of the front row in a parallel position.[603] There is clear document of their *Imamat* in *Jama-'at* of daily *Farz salats* and *Tarabeeh*.[604] 'A-yesha (R) and Umme Salamah (R) used to lead *salat* of the ladies as *Imam*.[605] During the battle of *Badr* the Prophet (sm) gave permission to Umme Waraqah (R) to lead the *salat* of her family-members as *Imam* and for her, the Prophet (sm) selected one *Muwazzin* of old age.[606] In another statement there comes particularly that, 'She was permitted to make *Imamat* of ladies of her family'.[607] **(d)** The ladies could not be *Imam* for gents.[608] As Allah says, 'Men are the protectors of the women... *(Nisa 4/34)*. Besides, there is no order of the Prophet (sm) about it and there is no precedent and practice in His lifetime and in the time of *Sahaba-i-Keram* about the *Imamat* of female for male. And it is an axiomatic truth that which was not *Deen* (religion) at the time of the Prophet (sm) and His *Khulafa-i-Rashideen*, that will never be accepted as *Deen* after them.[609]

7. Imamat of Blind, Slave and Boys

(إمامة الأعمى والمملوك والصبى)

(a) The Prophet (sm) gave the charge of *Imamat* of the Mosque of Madina twice to the blind *sahabi* Abdullah Ibnu

602. Abu Daud 567, 570, Mishkat H/1062-63.
603. Bhupali, Ar-Rawzatun Nadiyah (San'a, Yaman : 1411/1991) 1/322.
604. Abu Daud H/591, Daraqutni & other, Irwa H/493; Nayl 4/63.
605. Baihaqi 1/408; Fiqhus Sunnah 1/91, 177.
606. Abu Daud H/591-92; Saheeh Ibnu Khuzaimah, Ar-Rawzatun Nadiyah 1/322, Nayl 4/63; Irwa H/493.
607. Daraqutni H/1071, Sanad Za'eef.
608. Ar-Rawzatun Nadiyah 1/312.
609. Ahmad, Nasaii, Daremi, Mishkat H/165, Ch: 1, Iman, Para: 5, To grasp the kitab & sunnah.

Umme Maktoom (R).[610] Utban bin Malek (R) a blind *sahabi,* used to lead the *salat* of his tribe as *Imam*.[611]

(b) Salem a slave of Abu Huzaifah (R) used to lead *salat* before *Hijrat* as *Imam* in a place called 'Asbah' (العصبة) at Qoba. Umar and Abu Salamah (R) and such other *Sahabis* used to become his *Muqtadi*.[612] Abu 'Amar, the slave of 'A-yesha (R) before his manumission used to lead *salat* as Imam (*Musnad-i-Shafe'ii*). (c) 'Amar bin Salamah bin Qaiys (R) led the *salat* as *Imam* at his age of 6, 7 or 8, as because he was a good reciter of the holy Quran.[613]

8. Eligible for Imamat (الأحق بالإمامة)

(1) Efficient in *Qira-'at* (i.e. correct recitation of the holy Quran), though he is a boy or child one. (2) Efficient in *Ilm-i-Hadeeth* and more pursuer of *Sunnah* (3) If in this respect both are equal, then the elder one will be the *Imam*.[614]

9. To follow the Imam (متابعة الإمام)

To follow the Imam is *wajib* (compulsory). The Prophet (sm) says, إِنَّمَا جُعِلَ الإِمَامُ لِيُؤْتَمَّ بِهِ the *Imam* is appointed only to follow him.[615] *Muqtadi* will say *takbeer*, *ruku, sijdah, qiam, salam* following the Imam.[616] Bara bin 'A-zeb (R) says, none of us used to bend his back from the qawmah till the Prophet (sm) puts His appearance on the ground.[617] The

610. Ahmad, Abu Daud H/595; Mishkat H/1121, Para : 26, Imamat.
611. Bukhari, Nasaii, Naylul Awtar, 4/57-58. Para: Imamat of the blind.
612. Bukhari, Mishkat H/1127, Para: 26, Imamat; Nayl 4/59.
613. Ahmad, Abu Daud, Nasaii etc. Nayl 4/63; Bukhari, Mishkat H/1126.
614. Muslim, Mishkat H/1117; Bukhari, Mishkat H/1126.
615. Muttafaq 'Alaih, Mishkat H/1139, Para : 28, Duties of Muqtadi & rule of Masbooq.
616. Muslim, Mishkat H/1137.
617. Muttafaq 'Alaih, Mishkat H/1136.

Prophet (sm) says, if a *Muqtadi* raises his head before the *Imam* (i.e. gets up from the *ruku*, *sijdah* and from the sitting), then his head will be the head of an Ass (in the Day of judgement).[618] That means his *salat* will not be accepted.

The following of Imam will be in transfer from one stage to another. Such as in *takbeer, ruku, sijdah, qiam, salam* etc. It does not mean that the *muqtadi* will set aside the *sunnats* for setting it aside by the Imam. So, if the Imam does not fix his hands on the chest or does not say loudly the *Ameen* or does not make *Raf'ul Yadayn*, then the *muqtadi* will must do these according to the *saheeh hadeethes*. By which he will get full virtues of following the *sunnah*. In case of any legal problem Imam or any *muqtadi* may say their *salat* by sitting, but others will say in standing position.[619] Imam will say 1st *rak'at* lengthy comparatively. If the *Ozu* is gone, then the Imam will come out giving responsibility of *Imamat* to one from his behind. If the Imam performs his *salat* in unclean condition by mistake, then he will perform it further after the ending of *jama-'at* making himself clean. But the *muqtadis* will not repeat it.[620]

10. Imamat of the Musafir (إمامة المسافر)

If the Imam makes *qasr* (i.e. shorten the *salat* in two), then the *Muqeem* (dweller) will say in full and if the Imam says in full, then the *Musafir* (stranger) will say in full, though he attains a small part of *salat* with Imam.[621] If some one goes to another place, then a man of local will be the *Imam*.[622] But he can be the *Imam* with their permission.[623]

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618. Muttafaq 'Alaih, Mishkat H/1141,1138.
619. Bukhari, Mishkat H/1139; Mir'at 4/89.
620. Fiqhus Sunnah 1/180.
621. Fiqhus Sunnah 1/177.
622. Muslim, Abu Daud H/596, Mishkat H/1120.
623. Muslim, Mishkat H/1117, Para: 26, Imamat.

11. Jama-'at and Saff (الجماعة والصف) (congregational prayer and the row)

(a) *Imam* and a *Muqtadi* will make *jama-'at*. *Imam* will stand to the left and *Muqtadi* to the right.[624] If there are three, then the Imam will stand in front and two *muqtadis* in behind.[625] But in particular case the two *muqtadis* can stand by two sides of Imam in parallel. If they are more than three, then must will make rows in behind.[626] Front rows will be for male and the back rows for female.[627] The male one will be *Imam* for all and never a female for the male. Male & female will never stand side by side. If two adult males, one boy and one woman, then adult male will be the *Imam*. One adult and the boy will stand behind the *Imam* and woman will stand alone behind of all. If there are two males and one female, then the male will stand at the right side of the Imam and the female will stand behind alone.[628]

If there is only one male and one female, then male will stand in front and female in behind. The row will be centered with the Imam similar to the right and left with some length to the right. But never begins from the right corner of the row or from the right wall of the mosque for the 2nd row and rows after it. If necessary, the Imam can stand on the upper place and the *muqtadis* on the lower.[629] If the sound of the Imam reached and the following is possible, then Ibnu Hajar says that, the *salat* will be proper, either the Imam stands on the upper or on the lower.[630] But it is better to stand Imam on the ground level.

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624. Muttafaq 'Alaih, Mishkat H/1106, Para: 25, Place of standing; Ar-Rawzatun Nadiyah 1/308.
625. Muslim, Mishkat H/1107, Para: 25.
626. Nasaii H/1029; Abu Daud H/613.
627. Muslim, Mishkat H/1092; Abu Daud H/678, Ch: 2, salat, Para: 98.
628. Muslim, Mishkat H/1108, 1109. Para: 25; Ar-Rawzatun Nadiah 1/312.
629. Abu Daud H/597, Ch: 2, Salat, Para: 67.
630. 'Awnul Ma'bood H/584, see commentary; Fiqhus Sunnah 1/179-80.

One can attend the *jama-'at* second time as Imam or *Muqtadi*. Then the second will be *nafl* for him.[631] If the Imam make lengthy or for any compulsory case, the *Muqtadi* may leave the *jama-'at* by turning in *Salam* and can say the *salat* lonely from the beginning.[632]

(b) To straighten the rows (تسوية الصفوف) :

The *musalli* will have to fill up the front rows first.[633] Because the Angels used to stand before Allah in rows as such.[634] Rows to be made straight and to stand joining shoulder with shoulder and foot with foot. The Prophet (sm) says, سَوُّوا صُفُوفَكُمْ فَإِنَّ تَسْوِيَةَ الصُّفُوفِ مِنْ إِقَامَةِ الصَّلاَةِ 'staighten your rows. Because the staightening of rows is included in establishment of *salat*.[635] Abu Mas'ood Ansari (R) says, at the beginning of *salat*, the Prophet (sm) used to touch our shoulders and make it close with one another and would say, اسْتَوُوا وَلاَ تَخْتَلِفُوا فَتَخْتَلِفَ قُلُوبُكُمْ 'staighten your row, don't stand dividedly, then your hearts will be divided.[636] Anas (R) says, وَكَانَ أَحَدُنَا يُلْزِقُ مَنْكِبَهُ بِمَنْكِبِ صَاحِبِهِ وَ قَدَمَهُ بِقَدَمِهِ 'One among us used to join us shoulder with shoulder and foot with foot'. Nu'man bin Basheer (R) says that, فَرَأَيْتُ الرَّجُلَ يُلْزِقُ مَنْكِبَهُ بِمَنْكِبِ صَاحِبِهِ وَرُكْبَتَهُ بِرُكْبَةِ صَاحِبِهِ وَكَعْبَهُ بِكَعْبِهِ 'then I see that one of us is joinning shoulder with shoulder, foot with foot and ankle with ankle of the *musallis*'.[637] On the basis of which Imam Bukhari (Rh) has

631. Fiqhus Sunnah 1/178.
632. Muttafaq 'Alaih, Mishkat H/833, Para: 12, Qira-'at in Salat; Mir'at 4/139.
633. Abu Daud, Mishkat H/1094, Para: 24, To straighten the rows.
634. Abu Daud H/661, Ch: 2, Salat, Para: 94.
635. Muttafaq 'Alaih, Mishkat H/1087, Para: 24, To straighten the row.
636. Muttafaq 'Alaih, Mishkat H/1088, Para: 24, To straighten the row.
637. Abu Daud H/662, Ch: 2, Salat, Para: 94.

composed the paragraph as بَابُ إِلْزَاقِ الْمَنْكِبِ بِالْمَنْكِبِ والقَدَمِ بِالْقَدَمِ فِى الصَّفِّ 'the paragraph on joining shoulder with shoulder and foot with foot in the row of *salat*'.[638]

Here joining leg means to place foot attached with foot and there should be no gap at all and the row should be straight. In another description of saheeh Bukhari the Prophet (sm) said, أَقِيْمُوْا صُفُوْفَكُمْ وَتَرَاصُّوْا 'Make straight your row and close together (your shoulder & foot) properly'.[639] In a statement of Abu Daud the Prophet (sm) said, حَاذُوْا بَيْنَ الْمَنَاكِبِ وَسُدُّوا الْخَلَلَ... وَلاَ تَذَرُوْا فُرُجَاتٍ لِلشَّيْطَانِ 'Make similar between shoulders and omit the gap ... and don't leave any gap for *Satan'*. 'I see that the *Satan* would enter among you as black goat (كَأَنَّها الْحَذَفُ)'.[640] Ibnu Hajar said that, at the end of the narration of Nu'man bin Basheer (R) there comes the words كَعْبَه بِكَعْبِه i.e. ankle with ankle, which indicates to touch the side of the foot, not the back side of it, which is assumed by someone.[641] Here the main things are two: to make the row straight and to close the gap. So it is better to join the feet side by side keeping the front parallel.

The *musalli* male and female will stand in their rows making natural gap between two legs, as the pair of shoes could be laid between two legs of own.[642] Don't make gap between two legs more than the balance of the body. The female

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638. Bukhari H/725, Ch: 10, the Azan, Para: 76.
639. Bukhari H/719, Ch: 10, the Azan, Para: 72; Do, Mishkat H/1086, Para: 24, To straighten the row; Mir'at 4/4.
640. Abu Daud H/666-67, Mishkat H/1102, 1093, Para: 24, To straighten the row.
641. Abu Daud H/662; Bukhari H/725, Fathul Bari, Ch: 10, the Azan, Para : 76, Joining shoulder with shoulder and foot with foot in the row'. P. 2/247.
642. Abu Daud H/654-55, Ch: 2, salat, Para: 90.

musalli do not stand on her ankles jointly. These are superstitions only. By neglecting stern order of the Prophet (sm) about joining shoulder, knee and ankles of each other, there is no virtue in making gap regularly in making row with a false plea. But there is only sin in it. So, it is our fore-most duty to set aside this void custom at once and to stand in the row of *salat* brotherly joining shoulder with shoulder and foot with foot without making any gap between two *musallis*.

This is to note that, the *musallis* must refrain from making row between two pillars.[643]

(c) Virtues of the 1st row:

The virtues are more in 1st row. The Prophet (sm) said 'If the people would know how much virtues lie in the 1st row, they would make lottery to get it.[644] He says, 'the first row of *jama-'at* as like as the row of Angels. If you know how much the virtues in it, then you would be too hurried for it'.[645] Of course the wise and virtuous men will be in the 1st row nearer to the *Imam*, and the *musallis* with dignity would remain one after one. In this time, it is prohibited to make noise in the mosque like the market (إِيَّاكُمْ وَهَيْشَاتِ الأَسْوَاقِ). [646]

(d) Not to stand alone behind the row :

Don't stand alone behind the row. Because the Prophet (sm) asked a person to say *salat* again for doing so.[647] But in the time of indispesability when there would be no room to stand in the front row, then it is permissible.[648]

643. Abu Daud H/673, Ch: 2, Salat, Para: 95.
644. Bukhari H/721, with Fathul Bari; Muttafaq 'Alaih, Mishkat H/628, Para: 3, Merits of Salat.
645. Abu Daud, Nasaii, Mishkat H/1066, Para: 23, Jama-'at & its merits.
646. Muslim, Mishkat H/1088-89; Ch: 4, salat, Para: 24, 'To straighten the row'.
647. Ahmad, Tirmizi, Abu Daud, Mishkat H/1105, Ch: 4, Salat. Para: 24.
648. Baqarah 2/286, Taghabun 64/16; Nayl 4/92-93.

12. To count tasbeeh in fingers (عقد التسابيح بالأنامل)

The prophet (sm) says, وَأَعْقِدْنَ بِالأَنَامِلِ فَإِنَّهُنَّ مَسْئُولاَتٌ مُسْتَنْطَقَاتٌ 'Count *tasbeehs* in fingers. Because the fingers will be asked in the Day of judgement and they will talk'.[649] The *hadeeth* of counting *tasbeeh* by the grain or gravel is *Za'eef*.[650] 'How nice the man who counts *tasbeeh* in rosary (نِعْمَ الْمُذَكِّرُ السُّبْحَةَ)' the *Marfu' hadeeth* about it, is *Mouzu'* i.e. spurious.[651] So, the counting *tasbeeh* with rosary, which is in vogue, or by other things, is an act of anti-sunnah. Besides, there is most probability of *Ria* i.e. to show to others. 'The *Ria* is small *shirk'*.[652] That is why all virtues of counting *tasbeeh* might be abolished.

Tasbeeh should not count by two hands or by left hand, but by the right hand. Because the Prophet (sm) used to do all good things such as taking meal & drink by His right hand and to make toilet and other things by left hand.[653] Abdullah ibnu Amr (R) says, I have seen the Prophet (sm) to count *tasbeeh* in His right hand.[654] And it is an axiom that the counting would begin by the pinky of right hand and not by the thumb. Because the right side of the right hand has began by the pinky and counting by this finger is easier and natural.

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649. Abu Daud, Tirmizi, Mishkat H/2316; Ch: 'Doas'. Para: 3.
650. Abu Daud H/1500, Ch: 2, Salat, Para: 359, To count tasbeeh by the gravel; Mishkat H/2311.
651. Musnad Dailami, Za'eefah H/83.
652. Ahmad, Mishkat H/5334, Ch: 26, To soften the heart, Para: 5, 'To show and make one hear'; Saheehah H/951.
653. Abu Daud H/32-33; Do, Mishkat H/348, Ch: 3, cleanness.
654. Baihaqi 2/187; Abu Daud H/1502, Ch: 2, salat, Para: 359.

13. Replies to the verses of Quran (إجابة آيات القرآن)

(1) In reply to *'Sabbihisma Rabbikal A'la'* to say *'Subh-ana Rabbial A'la'* (Most Holiest is my fosterer who is Highest).[655]

(2) In answer to the last verse of *sura Qia-mah* to say *'Subha-naka Fa bala'* (You are the Holiest, then yes, you have power to give back life into the dead).[656]

(3) At the end of *sura Ghashiah* to say, *Alla-humma Ha-sibnee Hisa-bain Yaseera'* (Oh Allah! do easy in counting my record of virtues & vices).[657] But there is no particular name of sura in *hadeeth*. But considering the meaning of the verse this *Doa* would be read here. In other verses, where there narrates about *Hisab* (counting), this *Doa* would be read also.

(4) In answer to *'Fabe Aye A-la-i Rabbikuma Tukazziba-n'* to say *'La Beshaiym min Ni'amika Rabbana Nukazzibu Falakal Hamd'* (Oh our fosterer! we did'nt tell a lie about anything of your blessings. So, all praises for You).[658]

This is to note that, (a) At the end of *sura Teen,* to say *'Bala wa Ana 'Ala Za-lika minash Sha-hideen'* and (b) At the end of *sura Mursala-t*, to say *'A-manna Billa-h'*, the *hadeeth* about it is *za'eef.*[659] (c) To say *'Ameen'* at the end of *sura Baqarah* is *za'eef.*[660] (d) There is no basis to read *Doa* at the end of *sura Mulk*.

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655. Ahmad, Abu Daud H/883, Mishkat H/859, Para: 12, Recitation in Salat.
656. Baihaqi, Abu Daud H/884, Hadeeth 'Saheeh', Para: 154 'Doa in salat'.
657. Ahmad etc. Mishkat H/5562, Ch: 28, Circumstances of the Day of Resurrection. Para: 3 'Hisab and Mizan', Hadeeth 'Hasan'.
658. Tirmizi H/3522, Mishkat H/861; Sanad Hasan, Silsila Saheehah H/2150.
659. Abu Daud H/887, Mishkat H/860, Para: 12, Recitation in Salat. Hadeeth Za'eef.
660. Tafseer Ibnu Jareer H/6541, Tahqeeq Tafseer Ibnu Katheer.

The commentator of Mishkat, Ubaidullah Mubarakpuri (Rh) said, 'Inside the *salat* or outside of it, it is desirable for a reader to reply the verses as described in the above *hadeethes*. But I am not aware of any clear *Marfu hadeeth* to prove that the listener or *Muqtadi* should have reply to the verses. But there are questions in those verses. For which it awaits replies. So, it is desirable that both reader and listener should reply.[661] Sheikh Albani (Rh) said, the statement comes as *Mutlaq* i.e. general. So, it includes reading within and without *salat* and both *Farz* and *Nafl salat*. With reference to *Musannaf Ibnu Abi Shaibah*, he quoted an *Athar* on this effect that Abu Musa Ash'ari (R) and Mugheerah bin Shu'bah (R) used to give reply in *Farz salat*. Whereas Umar & Ali (R) reply it generally in all times.[662]

14. Sijdah-i-Saho (سجود السهو)

If through mistake any *Wajib* is missed, then after *tashahhud* and before *salam*, a *sijdah-i-saho* is to be done. It is necessary when the mistake will occur in counting of *rak'ats* or in case of doubts or the *rak'at* is less or more and for standing instead of 1st sitting etc. or if it is corrected by the *Muqtadis*, the *sijdah-i-saho* will be necessary. Shawkani says, if the *Wajib* is missed, then the *sijdah-i-saho* is *Wajib* and if it is *Sunnat*, then *sijdah-i-saho* will be *Sunnat*.[663] So if there happens any mistake in *qira'at* or makes the *qira'at* loudly in *Serri* (silent) *salat* or its opposite by mistake, there is no need of *sijdah-i-saho*.

Procedure: (1) If the *Imam* can detect his fault during *salat* or it has been pointed out by the *Muqtadis* through a

661. Mir'at (Benaras, India: 1415/1995) 3/175.
662. Albani, Sifatu Sala-tin Nabi, P. 86 Footnote.
663. Shawkani, Assaylul Jarrar (Beirut, Darul kutubil 'ilmiah. N.D.) P. 1/274.

luqma i. e. saying loudly *Subha-nallah,* then after *tashahhud* of the last sitting the *Imam* will make two *sijdah-i-saho* one after another, saying *Alla-hu Akbar*, and then will turn in *salam*.[664]

(2) If he turns with *salam* after more *rak'ats* than required and then the mistake is detected, then (by sitting as before) he will make two *sijdah-i-saho* saying *Alla-hu Akbar* and will turn in *salam*.[665]

(3) If he turns with *salam* by lessening *rak'ats*, then he will stand saying *Alla-hu Akbar* and will perform rest of the *rak'ats* and then turn in *salam*. Then (after saying *Alla-hu Akbar*) two *sijdah-i-saho* are to be done and then will turn again in *salam*.[666]

(4) Whether less or more in *salat* two *sijdah-i-saho* are to be given either before or after the *salam*.[667]

On the whole, the *sijdah-i-saho* is permissible both ways before and after *salam*. But turning to the right by one *salam* after *tashahhud* and then giving two *sijdah-i-saho* and reading futher *tashahhud* & *Darood* and then turning in *salam* at two sides, which is in vogue has no basis.[668] The *hadeeth* of *tashahhud* after *sijdah-i-saho*, which is narrated by Imran bin Hussain (R), is *Za'eef.*[669] Besides, this is contradictory of *saheeh hadeeth* in the Bukhari and Muslim narrated by the same narrator, in which there is no mention of *tashahhud*.[670]

If the mistake of the *Imam* is detected by male *muqtadi*, he will give *'luqma'* i. e. to remind the *Imam* saying *'Subha-*

664. Muslim, Mishkat H/1015; Mutaffaq 'Alaih, Mishkat H/1018, Para: 20, Saho.
665. Muttafaq 'Alaih, Mishkat H/1016, Ch: 4, Salat, Para: 20, 'Saho'.
666. Muttafaq 'Alaih, Mishkat H/1017, Muslim, Mishkat H/1021.
667. Muslim H/1287 (572), Para: 19, Saho; Naylul Awtar, 3/411.
668. Mira'tul Mafateeh 2/32-33; Do. 3/407, see commentary of H/1024.
669. Tirmizi, Abu Daud, Irwaul Ghaleel H/403, P.2/128-29.
670. Muttafaq 'Alaih, Mishkat H/1017, Ch: 4, Salat, Para: 20 'Saho'.

nallah' loudly and for a female *muqtadi*, she will give *'luqma'* by pulling one hand on the back of other hand with sound *(Qurtubi)*.[671] Here the cause of difference in *luqma* of the male and female is that the voice of ladies is also including the shame of them (لِأَنَّ صَوْتَهُنَّ عَوْرَةٌ), which may creates mischief in the male, if it makes sound. This is why, the *Azan* loudly is prohibited to the female.[672]

15. Sijdah-i-Tilawat (سجدة التلاوة)

There are certain verses in the holy Quran, the reading or hearing of which makes desirable to both reader and hearer to do a *sijdah* to Allah. As this *sijdah* is not in *salat*, so ablution or direction to the *Ka'ba* is not precondition for it. Even the *Mushriks* (Polytheistics) laid down once in prostration with the Prophet (sm). If one remains in a place for longer, then this *sijdah* may be given a little later. If the place is changed, then no *sijdah* is required and it is not to be performed as *Qaza* (due). If recited in *Jehri* or *Serri salat*, i.e. loudly or silently, this *sijdah* is to be done also.

If the same verse is recited once and again, then after the end of the recitation only one *sijdah* will be enough. If one recites in running position on the vehicle or hears the recitation, then it would be done by hinting or to give *sijdah* on the hands. This *sijdah* is not *Farz* i.e. compulsory. If one does it, will get virtue but if not, will have no vice.

Procedure: Firstly will go to *sijdah* saying *'Alla-hu Akbar'*. Then will read the *Doa* and will raise head saying *Alla-hu*

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671. Muttafaq 'Alaih, Mishkat H/988; Para: 19, Things are not permissible and permissible in Salat; Mir'at 3/357.

672. Mir'at 3/357-58, اَلْمَرْأَةُ عَــوْرَةٌ Tirmizi, Mishkat H/3109, Ch: 13, Marriage; فَلاَ تَخْضَعْنَ بِالْقَوْلِ فَيَطْمَعَ الَّذِي فِي قَلْبِهِ مَرَضٌ... Ahzab 33/32.

Akbar.[673] There shall be one *sijdah* only and it has no *tashahhud* nor *salam*.[674]

Merits: Hearing the verses of *sijdah* when *Banu Adam* i.e. the progenies of Adam go to *sijdah*, the *Satan* begins to cry and says Alas! with the command of *sijdah*, the *Banu Adam* goes to it and becomes dweller of Heaven. But I did not comply with the command and become dweller of the Hell.[675]

In one occasion when the Prophet (sm) laid in *sijdah* after reciting the verse of *sijdah* at the end of *sura Najm*, the Quraish polytheistic People who were Present there at that time at the *Ka'ba* Premise, laid down to *sijdah* with Him. But only one old Quraish leader from them taking a handful of soil touching his forehead said, this is enough for me'. Narrator Ibnu Mas'ood (R) says, 'I have seen him killed as a *Kafir* i.e. infidel.[676] In this narration there is a hint that all who laid to *sijdah* at that time, they had a good luck to embrace Islam in the next time.

Doa of Sijdah-i-Tilawat: Like all other *sijdah*, *'Subha-na Rabbial A'la'* is to be said. But there is a particular *Doa* which is narrated by 'A-yesha (R), that the Prophet (sm) said it in his night salat in sijdah-i-tilawat, that is:

سَجَدَ وَجْهِىَ لِلَّذِىْ خَلَقَهُ وَ شَقَّ سَمْعَهُ وَ بَصَرَهُ بِحَوْلِهِ وَ قُوَّتِهِ فَتَبَارَكَ اللهُ أَحْسَنُ الْخَالِقِيْنَ–

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673. Musannaf Abdur Razzaq H/5930; Baihaqi 2/325, Sanad Saheeh; Albani, Tamamul Minnah P. 269.
674. Fiqhus Sunnah 1/164.
675. Muslim, Mishkat H/895; Ahmad, Ibnu Majah, Fiqhus Sunnah 1/164.
676. There has been said in a narration extended in Saheeh Bukhari that 'he was Umaiyah bin Khalaf'. -Bukhari, Mishkat H/1023; Muttafaq 'Alaih, Mishkat H/1037, Ch: 4, Salat. Para: 21, Sijdah of tilawat'; Fiqhus Sunnah 1/164-167.

'Sajada Wajhia lillazi Khalaqahu wa shaqqa Sam'ahu wa Basarahu Behawlihi wa Quwatihi, Fataba-rakalla-hu Ahsanul kha-leqeen'.

Meaning: My appearance is lying in prostration for that great Being who has created it and with His power and strength has provided in it ears and eyes'. So, 'Allah the holiest, who is the finest creator' *(Muminoon 23/14)*.[677]

The verses of *sijdah* in the holy Quran are 15.[678] These are as follows:[679]

A'raf 206, *Ra'd* 15, *Nahl* 50, *Isra/Banu Israeel* 109, *Mariam* 58, *Hajj* 18, 77, *Furqan* 60, *Naml* 26, *Sajdah* 15, *Soad* 24, *Fussilat/Ha-meem sajdah* 38, *Najm* 62, *Inshiqa-q* 21, *'Alaq* 19.

16. Sijdah-i-Shukr (سجدة الشكر)

When there was any matter of happiness the Prophet (sm) would lay down to *sijdah* for showing gratitude to Allah.[680] There will also be a single *sijdah* like *sijdah-i-tilawat* and in this *sijdah* also has no condition of ablution and *Qibla*. There is no clear mention of *takbeer* in *hadeeth*. But possibly basing on other *sijdah* the author of *Bahrur Ra-iq* said for saying *Alla-hu Akbar*.[681]

17. Other Information about salat

(معلومات أخرى فى الصلاة)

(1) Doa of entering the mosque : Putting right foot would say, اَللَّهُمَّ افْتَحْ لِيْ أَبْوَابَ رَحْمَتِكَ *Alla-hummaf tahlee Abwa-ba Rahmatika.* (Oh Allah! open to me your doors of

677. Hakem P. 1/220; Fiqhus Sunnah 1/167; Mir'at 3/447; Nayl 3/398.
678. Daraqutni H/1507; Hakem 2/390-91, Tafseer sura Hajj; Mir'at 3/440-43; Nayl 3/386-91; Fiqhus Sunnah 1/165; Tamamul Minnah P. 270.
679. Fiqhus Sunnah 1/165-66.
680. Abu Daud, Tirmizi, Mishkat H/1494, Para: 51, Sijdah of thankfulness.
681. Fiqhus Sunnah 1/168.

kindness').[682] In another statement there is to say *Darood* first as : اَللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَّسَلِّمْ *Alla-humma Salle 'ala Muhammadiun wa Sallem*' (Oh Allah! shower blessings & peace on Muhammad).[683]

Imam Nabavi said, as it is *Mustahab* to give *Salam* at the time of when enter the house *(Noor 24/27, 61)*, though there remains any dweller or not, similarly it is *Mustahab* to give *Salam* at the time of when enter the mosque, though there remains any *musalli* or not.[684]

(2) Doa of coming out of the Mosque : Putting left foot would say, اَللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ فَضْلِكَ *Alla-humma innee As'aluka min Fazlika'*. (Oh Allah! I beg your kindness).[685] In another statement there is to say *Darood* first as : اَللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَّسَلِّمْ *Alla-humma Salle 'Ala Muhammadiun wa Sallem'* (Oh Allah! shower blessings & peace on Muhammad).[686]

(3) When the meal is ready and the *Iqamat* of the *Jama-'at* is also heard, then one may take meal first. [687]

(4) *Salat* in *Jama-'at* should not make lengthy. Because there may be any patient, weak and aged man or may be a busy man. But when alone, it can be made as long as he pleases.[688] The prophet (sm) when hears the cry of child in *jama-'at*, He would shorten the *salat*, as his mother lies not

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682. Hakem 1/218; Muslim, Mishkat H/703, Para: 7. 'Mosques & the places of Salat'.
683. Abu Daud H/465; Ibnu Majah H/772-73; Baihaqi 2/442; Sillila Saheehah H/2478.
684. Al-Azkar (Beirut 1414/1994), P. 258.
685. Hakem 1/218; Muslim, Mishkat H/703, Ch: 4, salat, Para: 7.
686. Abu Daud H/465; Ibnu Majah H/773; Baihaqi 2/442; Saheehah H/2478.
687. Muttafaq 'Alaih, Mishkat H/1056, Para: 23, Jama-'at & its merits.
688. Muttafaq 'Alaih, Muslim, Mishkat H/1131, 1134, Para: 27, 'Duties of Imam'.

in trouble.[689] So, during *jama-'at* due to sudden cause as load-shedding e.t.c the Imam should have to shorten the *salat.*

(5) While engaged in *Farz* or *Sunnat-Nafl*, he may open the door of *qibla* side if needed.[690] So he may do smallest deed like to do on or off the switch in front side in emergency.

(6) 'One who comes out with *Ozu* for the mosque, he should not make his fingers of two hands *'Tashbeek'* i. e. fixed one with another (in back side or front side), as because he is in *salat'* and it expresses negligence to *salat.* The Prophet (sm) has remarked it as doing of *Satan*.[691] It is not allowed to snap the fingers in *salat.*[692] Thus to lough in *salat*, to scratch nose & face, to set the dress time and again and to fall into sleep all are in same category of inattention.

(7) During *salat* the sleeves of the shirt and the dress of the male should not be rolled up. But it should be left free.[693] The clothes of men have to be worn above the ankle, within and outside of *salat.*[694] Because 'the cloth as much as to be lowered below the ankle, that will be burnt into Hell'.[695]

(8) During *salat*, hands should not be placed on the waist in standing position'[696] and looking to the sky or to the right and left is also forbidden.[697]

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689. Muttafaq 'Alaih, Bukhari, Mishkat H/1129-30.
690. Bukhari H/753, Ch: 10, Azan, Para: 94; Ahmad, Abu Daud, Tirmizi, Nasaii, Mishkat H/1005, Para: 19, Things are not permissible and permissible in salat.
691. Ahmad, Abu Daud, Tirmizi, Mishkat H/994; Mir'at H/1001, 3/365.
692. Musannaf Ibnu Abi Shaibah, Irwa H/378, see at the end.
693. Muttafaq 'Alaih, Mishkat H/887, Para: 14, 'Sijdah & its merit'; Sifat P. 125.
694. Abu Daud H/637, Ch: 2, Salat, Para: 83, 'wearing the dress below the ankle'.
695. Bukhari, Mishkat H/4314 Ch: 22, 'Dress'.
696. Muttafaq 'Alaih, Mishkat H/981, Para: 19; Mir'at 3/348-49.

(9) The place of *sijdah* may be cleaned once.[698] If there is excessive heat or any other problem, then the *musalli* can lay down some portion of his dress or other thing on the ground and make *sijdah* on it.[699]

(10) Some one used to stand from sitting by giving pressure on their knees or clenched hand, but it is not proper. Because he could not give pressure fully on the ground by it. There comes in the *hadeeth* of Ibnu Umar (R) the word كَانَ يَعْجِنُ i.e. as the dough is made by full pressure on it, thus the *musalli* will stand from sitting by giving full pressure on the ground.[700]

(11) If there is yawn, no sound should be made by 'Ha' with opening mouth. For which the *Satan* laughs or gets in the mouth. So as far as possible it has to be checked placing palm on the mouth.[701] Because there expresses fatigue by it. Similarly the sound of sneeze and cough should be checked, as because it makes trouble to the attention of other in *salat*.

(12) During *salat* any harmful creature like snake or scorpion or any other would be bitten.[702] In this condition the *salat* could be left to catch the thief.[703]

(13) *'Alhamdulillah'* can be said in *salat* while there is sneeze.[704] But reply to it is not permissible.[705] The reply of

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697. Muttafaq 'Alaih, Muslim, Mishkat H/982-83, Ch: Salat, Para: 19.
698. Muttafaq 'Alaih, Mishkat H/980, Para: 19, Things are not permissible and permissible in salat.
699. Muttafaq 'Alaih, Mir'at 3/391; Abu Daud, Nasaii, Mishkat H/1011, Para: 19.
700. Sifat H/137; Saheehah H/2674; Za'eefah H/967, See commentary.
701. Bukhari, Mishkat H/986, Muslim, Mishkat H/985, Para: 19; Do, H/4737. Ch: 25, Good manners, Para: 6, Sneeze & Yawn.
702. Ahmad, Abu Daud, Tirmizi, Mishkat H/1004, Para: 19, Things are not permissible and permissible in salat.
703. Bukhari H/1211, Ch: 21, Para: 11.
704. Tirmizi, Abu Daud, Mishkat H/992, Para: 19.
705. Muslim, Mishkat H/978, Para: 19.

Salam with voice is not allowed. But it is allowed by beckoning with the finger.[706]

(14) *Salat* is also permissible with child on the lap.[707]

(15) *Salat* facing the grave and sitting on it is prohibited.[708] *Salat* is not permissible in the mosque by the side of the grave worshipped by the people and prayed to it by them.

(16) For making it audible to *muqtadis*, the *Mukabbir* is allowed to shout *takbeer* following every *takbeer* of the *Imam*. Abu Bakr (R) was the first *Mukabbir* of Islam, who shouted *takbeer* following the *takbeer* of ailing Prophet (sm).[709]

(17) To sit the Imam towards the *musallis* after the *salats* of *Fajr* & *'Asr* in which no *sunnat* after it and not to sit after other *salats*, similarly to wear headgear for Imam in *Farz salats* only and to put down it after turning in *salam*, are fully anti-sannah acts.

(18) It is forbidden to imitate the non-muslim as well as the polytheistic & innovators in the dress, cap and headgear.[710]

(19) It is forbidden to wear ladies the mannish dress and gents the womannish. The Prophet (sm) has ordered to get them out from the house.[711]

(20) *Salat* is to be started with *Alla-hu Akbar*.[712] It is *Bid'at* to start *salat* saying *Nawaitu an Usallia...* Those who claim it as *Bid'at-i-Hasanah,* it is sufficient to say to them, that 'all the

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706. Tirmizi, Mishkat H/991, Muwatta, Mishkat H/1013, Para: 19.
707. Muttafaq 'Alaih, Mishkat H/984, Para: 19, Things are not permissible and permissible in salat.
708. Muslim, Mishkat H/1698-99; Ch: 5, Janaiz, Para: 6, Burial of deceased.
709. Muslim, Nasaii, Abu Daud, Ahmad, Ibnu Majah, Sifat, P. 67.
710. Muslim, Mishkat H/4327; Ahmad, Abu Daud, Mishkat 4347, Ch: 22, Dress.
711. Bukhari, Mishkat H/4428, Ch: 22, Dress.
712. Muslim, Abu Daud, Tirmizi, Ibnu Majah, Mishkat H/791, 801, 312; Sifat P. 66.

Bid'ats in *Ibadat* are deviation'. And the end of 'all deviations is Hell' as it is said by the Prophet (sm).[713]

(21) *Salat* is used to begin with *takbeer* and to make it end with *salam*.[714] Similarly at the time of to entar to *salat* one should fix his right hand with his left on the chest saying *Alla-hu Akbar*.[715] Except setting hands on the chest, the performance of *salat* in any other way is either baseless or *za'eef*.[716]

(22) The Prophet (sm) has prohibited three things in *salat* : (1) Quick performance of *salat* like picking of a cock (2) Sitting by all fours of hands & legs together like a dog or monkey (3) Looking to and fro like a Jackal.[717]

(23) It is not proper to wear clothes with designs in *salat* which may snatch away the attention of himself and other *Musallis*.[718] The same may also be said regarding *Musalla* i.e. the prayer-mat. Every thing with pictures on the right, left and in the front side should be removed beyond the sight.[719]

(24) The *hadeeth* in vogue that 'keep the children away from the mosque' is *Za'eef*. [720] Similarly the *hadeeth* to stand children seperately in the back row, is also *Za'eef*.[721]

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713. Muslim, Mishkat H/141, Ch: 1, Iman, Para: 2; Nasaii H/1579, Ch: Salat of Eidayn, Para: How will make the khutba?; Saheeh Ibnu Khuzaimah H/1785.
714. Abu Daud, Tirmizi, Daremi, Mishkat H/312, Ch: 3, Cleanness. Para:1, Which makes the ozu as wajib; Irwa H/301.
715. Bukhari, Mishkat H/798; Para: 10, 'Description of salat'; Abu Daud H/755, 759 Ch: Salat. Para: 121.
716. Albani, Footnote of Sifatu Sala-tin Nabi, P. 69.
717. Ahmad, Musannaf Ibnu Abi Shaibah, Saheeh At-Targheeb H/553; Sifatu Sala-tin Nabi, P. 70, 112.
718. Muttafaq 'Alaih, Mishkat H/757, Para: 8, satar; Do, H/982, Para: 19; Irwa H/376.
719. Muttafaq 'Alaih, Bukhari, Mishkat H/757-58, Para: 8, 'Satar'.
720. Ibnu Majah H/750, Ch: 4, Mosques and Jama-'at, Para: 5; Sifatu Sala-tin Nabi. Footnote, P. 83.

(25) 'Who will do *Raf'ul Yadayn* in *salat*, his *salat* will be nul & void'. 'The person who will read *sura Fatiha* behind the Imam, his mouth will be filled with fire, the *hadeethes* in vogue are totally *Mouzu'* i.e. spurious and fabricated[722] and the *hadeeth* of filling with soil is *Mouquf* and *Za'eef.*[723]

(26) 'Who will say (*nafl*) *salat* of six *rak'at* after *Maghrib*, his sins of fifty years will be pardoned'. 'Who will not make any bad talk between these six *rak'ats*, he will earn virtues similar to the prayer of twelve years'. 'Who will say twenty *rak'ats* of *salat* between *Maghrib* & *Esha*, Allah will build for him a house in the Heaven'. All the *hadeethes* above are too *Za'eef.*[724] To say *nafl salats* between *Maghrib* and *Esha,* the *hadeeth* about it as *Salatul Auwabeen* is also *Za'eef.*[725] But the prophet (sm) has declared *Salatuz Zuha* as *Salatul Auwabeen.*[726]

(27) It is not permissible to say *salat* full night.[727] Allah says, You say *salat* at night except some portion of it *(Muzzammil 73/2-4)*. The Prophet (sm) says *salat* full night hardly.[728] He would never finish the recitation of whole of the Quran in a single night.[729] Now which is popular among the people that Imam Abu Haneefah *(80-150 A.H./699-767 A.D.)* used to perform *Fajr salat* with a single *Ozu* of *Esha salat* continually 40

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721. Abu Daud H/677; Do, Mishkat H/1115, Para: 25, the place of standing.
722. Albani, Silsila Za'eefah H/568-69.
723. Musannaf Ibnu Abi Shaibah; Albani, Irwaul Ghaleel H/503, P. 2/281.
724. Silsila Za'eefah H/467-69; Tirmizi, Ibnu Majah, Mishkat H/1173-74, Para: 30, Salat of Sunnats & its merits.
725. Silsila Za'eefah H/4617.
726. Muslim, Mishkat H/1312, Para: 38, Salat of Zuha.
727. Muttafaq 'Alaih, Mishkat H/145, Ch: 7, Iman; Do, H/2054, Ch: Fasting, Para: 6.
728. Muslim, Mishkat H/1257, Para: 35, Vitr; Ahmad H/21091; Nasaii H/1638; Tirmizi, Mishkat H/5754, Ch: 29, Fazail & Shahmail, Para: 1.
729. Muslim, Mishkat H/1257, Para: 35, Vitr.

(forty) years and he used to recite whole of the Quran in every *rak'at* [730] *(preface of sharah Viqayah P. 36-37)* is baseless and it is only the bad effect of excessive veneration and it is thoroughly slander on the honoured Imam only.[731]

(28) The Prophet (sm) says that, 'the great thief is the thief of *salat.* He is that person who does not perform the *ruku* and *sijdah* properly in his *salat*'.[732] He says, If he dies on that condition, dies on other religion than Muhammad (مَاتَ عَلَى غَيْرِ مِلَّةِ مُحَمَّدٍ).[733]

(29) To make difference between the *salat* of *Farz* and *Nafl*, one should speak or go out.[734] Similarly, to begin *Sunnat* or *Nafl salat* in some away from the place of the *Farz salat* is desirable *(Mustahab)*.[735] Imam Bukhari and Imam Baghavi said, 'through it the number of places of the prayer will increase and the places of *sijdah* will give evidence to Allah.' As it has been stated in 4th verse of *sura Zhilzhal* that 'the earth itself will stand witness (about the doings of the slaves on it) by the order of Allah in the Day of Resurrection'. Thus in the *tafseer* of 29th verse of *sura Dukhan* it is said that, when a *Mumin* dies, the places of *sijdah* on the earth begin to cry for him and his doings are raised to the

730. Muqaddamah 'Umdatur Ri'a-yah (pages 4-46) written by Abdul Hye Lacknouvi (1264-1304/1848-86 A.D.) published by Maktaba thanviah, Deoband, India N.D. We became astonished when we see that the learned writer has tried to argue strongly in favour of those baseless fantastic fictions. How many things has left our predecessors for their descendants. May Allah guide us to the right path –Ameen!
731. Albani, Sifat P. 101, see Footnote.
732. Ahmad, Muwatta, Mishkat H/885-86, Para: 13, Ruku; Sifat P.112.
733. Saheeh Ibnu Khuzaimah H/665 and others; Sifat P. 112.
734. Muslim, Abu Daud, Naylul Awtar 4/110; Saheehul jame' H/7478.
735. Abu Daud, Ibnu Majah H/1427, Mishkat H/953, Para: 17, Doa in Tashahhud; Saheehul jame' H/7727.

Heaven. But sky & earth will not cry for any infidel'.[736] Because they never lay down to the earth due to prostration for Allah.

(30) Through look at or by hear if the *Iqtida* i.e. following to the *Imam* is possible, then it is permissible in nearer place. Though it would be outside the mosque and there is either a road or such barrier in between.[737]

(31) In *salat*, the *Qira-'at* and *Tasbeeh* should not be used in other language than Arabic. If some one would not memorize anything from the Quran or do not know from the Quran due to be a non-Arab, then he says only *Subha-nalla-h, Alhamdulilla-h, La Ila-ha illalla-hu, walla-hu Akbar, wala Haula wala quwata illa billah* and he may say with it *Alla-hummarhamnee, wa 'A-finee, wahdinee, warzhuqnee* (Oh Allah! Be kind to me, give me health, show me right path and give me livelihood).[738] But it is allowed for once or for sometime. As because the *salat* without reading of *sura Fatiha* would not proper.[739]

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736. Qurtubi, Ibnu Katheer, Shawkani, Naylul Awtar 4/110, Para: 'To make Nafl salat in other place than Farz salat'. Allah says, (١) يَوْمَئِذٍ تُحَدِّثُ أَخْبَارَهَا، بِأَنَّ رَبَّكَ أَوْحَى لَهَا– –Zhilzhal 99/4-5; (٢) فَمَا بَكَتْ عَلَيْهِمُ السَّمَاءُ وَالأَرْضُ وَمَا كَانُوا مُنْظَرِينَ– –Dukhan 44/29.

737. Bukhari H/729, Ch: 10, Azan, Para: 80; Abu Daud, Mishkat H/1114, Ch: 4, salat, Para: 25 'The place of standing'.

738. Tirmizi, Mishkat H/804; Muslim, Mishkat H/978, Para: 19, Things are not permissible and permissible in Salat; Abu Daud H/832, Para: 139, The Qira-'at for unlettered and non-Arab; Nasaii H/924; Do, Mishkat H/858. Para: 12, 'Recitation in Salat'; Shawkani, Assailul jarrar (Beirut: N. D.) P. 1/221. Para: 'Saying Salat in Non-Arabic if Arabic is difficult to him'; Mir'at 3/172-73.

739. Muttafaq 'Alaih, Mishkat H/822, Para: 12, 'Recitation in Salat'; Mirat 3/173.

Identity of different kinds of salat

(صفة صلوات متفرقة)

1. Vitr Salat (صلاة الوتر)

Salat of *Vitr* is *Sunnat-i-Muwakkadah.*[740] It would be said after *Farz salat* of *Esha* upto *Fajr* at the end of *Sunnat* and *Nafl salats.*[741] The *salat* of *Vitr* is too virtuous. The Prophet (sm) would not leave it and two *rak'at sunnats* of *Fajr* at home and in his journey.[742]

Vitr means uneven. Which is in fact one *rak'at*. Because without adding one *rak'at*, no *salat* of even would be of uneven. Narrated by Abdullah ibnu Umar (R) the Prophet (sm) said, 'Night *nafl salat* is in twos (مَثْنَى مَثْنَى). When one of you fear of the appearance of *Fajr*, he should say one *rak'at*, then it will make uneven all of the previous *nafl salats* he have said'.[743] In another *hadeeth* he said, الْوِتْرُ رَكْعَةٌ مِّنْ آخِرِ اللَّيْلِ '*Vitr* is one *rak'at* at the end of the night.[744] 'A-yesha (R) says, وَكَانَ يُوْتِرُ بِوَاحِدَةٍ 'the Prophet (sm) would make *Vitr* by one *rak'at*'.[745]

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740. Fiqhus Sunnah 1/143; Nasaii H/1676; Mir'at 4/274; Hujjatulla-hil Ba-lighah 2/17.
741. Fiqhus Sunnah 1/144; Saheeh At-Targheeb H/592-93.
742. Ibnul Qaiym, Za-dul Ma'a-d (Beirut : Muassasatur Risalah, 29th edn. 1416/1996) 1/456.
743. عَنِ ابْنِ عُمَرَ: أَنَّ رَجُلاً سَأَلَ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ عَنْ صَلاَةِ اللَّيْلِ، فَقَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: صَلاَةُ اللَّيْلِ مَثْنَى مَثْنَى، فَإِذَا خَشِيَ أَحَدُكُمُ الصُّبْحَ صَلَّى رَكْعَةً وَاحِدَةً تُوتِرُ لَهُ مَا قَدْ صَلَّى– Bukhari with Fathul Bari H/990, Ch: 14, Vitr; Muttafaq 'Alaih, Mishkat H/1254, Ch: 4, Salat. Para: 35, Vitr.
744. Muslim, Mishkat H/1255.
745. Ibnu Majah, Mishkat H/1285.

Vitr can be said 1, 3, 5, 7, 9, 11 to 13 *rak'ats* (وَلاَ بِأَكْثَرَ مِنْ ثَلاَثَ عَشْرَةَ) with night *nafl salats* and it is permissible either at early, middle or at the end of the night till *Fajr*.[746] If some one goes to sleep or forgets to say *Vitr*, then he will say it at his convenient time after wake up from sleep at night or after sun-rise or when he remembers it.[747] Like other *Sunnat-Nafl*, the due *salat* of *Vitr* may be said.[748] In 3 *rak'ats of Vitr* it is better to say continually in one *salam*.[749] In 5 *rak'ats* of *Vitr*, continuous five *rak'ats* to be said by one sitting at the last with *salam*.[750] In 7 or 9 *rak'ats* of *Vitr,* the 1st sitting is to be made in 6th or 8th *rak'at*. Then will turn in *salam* after the last sitting in 7th or 9th *rak'at.*[751]

Including four great caliphs, most of the *Sahabis*, *Tabe'iis* and *Mujtahid Imams* were accustomed to one *rak'at* of *Vitr*.[752] So 'one *rak'at* of *Vitr* is not proper and one *rak'at* makes no *salat'*, '*Vitr* is confined within three *rak'ats'*. '*Vitr salat* as like as *Maghrib'*. 'Ijma of Ummah is happened on three' the statements which are in vogue, have no basis in *shari'ah*.[753] The Prophet (sm) said, 'Don't say *Vitr* as the *salat* of *Maghrib* (by sitting between)'.[754] Ubai ibnu Ka'b (R) says that 'the Prophet (sm) used to read in three *rak'ats* of *Vitr sura A'la* in the 1st, *sura Ka-firoon* in the 2nd, and *sura Ikhlas* in the

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746. Fiqhus Sunnah 1/145; Abu Daud, Nasaii, Ibnu Majah, Mishkat H/1263-65; Muttafaq 'Alaih, Mishkat H/1261.
747. Tirmizi, Abu Daud, Ibnu Majah, Mishkat H/1268,1279; Nayl 3/294, 317-19; Mir'at 4/279.
748. Fiqhus Sunnah 1/148; Naylul Awtar 3/318-19.
749. Mir'at 4/274; Hakem P. 1/304.
750. Muttafaq 'Alaih, Mishkat H/1256; Mir'at 4/262.
751. Muslim, Mishkat H/1257; Baihaqi 3/30; Mir'at 4/264-65.
752. Naylul Awtar 3/296; Mir'at 4/259.
753. Mirqat 3/160-61, 170; Mir'at, see commentary of H/1262, 1264, 1273. P. 4/260-262, 275.
754. Daraqutni H/1634-35, Sanad Saheeh.

3rd. There narrates to read *sura Falaq* & *Nass* also with it.[755] In this time he would not turn in *salam* except in the last *rak'at* of three (وَلاَ يُسَلِّمُ إِلاَّ فِي آخِرِهِنَّ).[756]

Qunoot (القنوت)

'*Qunoot'* means humble obedience. It has two kinds: *Qunoot-i-Ra-tibah* and *Qunoot-i-Na-zhilah*. The first one is used to say in the last *rak'at* of *Vitr salat* and the second one is used to say in the last *rak'at* of *Farz salats* at the time of any danger or of any praticular important cause. For *Qunoot* of *Vitr* there is a definite *Doa* narrated in the Hadeeth.[757] The *Qunoot* of *Vitr* can be said through the year round.[758] But sometimes it is better to leave it. As because *Qunoot* is not *Wajib* (compulsory) for the *Vitr*.[759] *Qunoo*t would be said before or after the *ruku*,[760] It has been clearly narrated by Abu Huraira (R) that,

أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا أَرَادَ أَنْ يَّدْعُوَ عَلَى أَحَدٍ أَوْ لِأَحَدٍ قَنَتَ بَعْدَ الرُّكُوْعِ، متفق عليه–

'When the Prophet (sm) would pray for and against anybody, then he would read *Qunoot* after *ruku*.[761] Imam Baihaqi (Rh) says,

رُوَاةُ الْقُنُوتِ بَعْدَ الرُّكُوْعِ أَكْثَرُ وَأَحْفَظُ وَعَلَيْهِ دَرَجَ الْخُلَفَاءُ الرَّاشِدُوْنَ–

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755. Hakem 1/305; Abu Daud, Daremi, Mishkat H/1269, 1272.
756. Nasaii H/1701, Ch: 20, Qiya-mul Layl, Para: 37; Mir'at 4/260.
757. Tirmizi, Abu Daud, Nasaii, Ibnu Majah, Mishkat H/1273.
758. Op. cit., Mishkat H/1273; Mir'at 4/283; Fiqhus Sunnah 1/146.
759. Abu Daud, Nasaii, Tirmizi, Mishkat H/1291-92, Para: 36, 'Qunoot'; Mir'at 4/308.
760. Muttafaq 'Alaih, Mishkat H/1289; Ibnu Majah H/1183-84, Mishkat H/1294; Mir'at 4/286-87; Fiqhus Sunnah 1/147; Albani, Qiamu Ramazan P. 23.
761. Muttafaq 'Alaih, Mishkat H/1288.

'The narrators of the *Qunoot* after *ruku* are larger in number and are comparatively most retentive of memory and the *Khulafa-i- Rashideen* has practiced on it.[762] It has been proved by the doings of Umar, Abdullah ibnu Mas'ood, Anas and Abu Huraira (R) reading the *Qunoot* of *Vitr* raising two hands along with the chest.[763] Raising two hands as raising in *Takbeer-i-Tahreemah* just before reading the *Qunoot* before *ruku* which is in vogue, has no pure basis in *shari'ah*.[764] Imam Ahmad ibnu Hambal (Rh) was asked, whether the *Qunoot* of *Vitr* would be after or before *ruku* and whether it was proper to raise hands at the time of *Qunoot* or not? He replied that the *Qunoot* of *Vitr* would be after the *ruku* and it was permissible to raise hands at the time of *Doa*.[765] Abu Yusuf (Rh) says, 'the *Doa* of *Qunoo*t in *Vitr* should be read keeping high the palms skyward along with the chest. This has also been liked by Tahavi and Karkhi.[766] In this time Muqtadis will say *'Ameen' 'Ameen'*.[767]

Doa-i-Qunoot (دعاء قنوت الوتر):

Hasan bin Ali (R) says that, 'the Prophet (sm) has taught me the following *Doa* for the *Qunoot* of *Vitr* :

اَللَّهُمَّ اهْدِنِيْ فِيْمَنْ هَدَيْتَ، وَعَافِنِىْ فِيْمَنْ عَافَيْتَ، وَتَوَلَّنِيْ فِيْمَنْ تَوَلَّيْتَ، وَبَارِكْ لِيْ فِيمَا أَعْطَيْتَ، وَقِنِيْ شَرَّ مَا قَضَيْتَ، فَإِنَّكَ تَقْضِىْ وَلاَ يُقْضَى عَلَيْكَ، إِنَّهُ لاَ يَذِلُّ مَن وَّالَيْتَ، وَلاَ يَعِزُّ مَنْ عَادَيْتَ، تَبَارَكْتَ رَبَّنَا وَتَعَالَيْتَ، وَصَلَّى اللهُ عَلَى النَّبِىِّ-

762. Baihaqi 2/208; Tuhfatul Ahwazi (Cairo: 1407/1987), See commentary of H/463, P. 2/566.
763. Baihaqi 2/211-12; Mir'at 4/300; Tuhfa 2/567.
764. Irwaul Ghaleel H/427; Mir'at 4/299, Para: 36, 'Qunoot'.
765. Tuhfa 2/566, Masail-i-Imam Ahmad, Mas'ala No. 417-21.
766. Mir'at 4/300.
767. Mir'at 4/307; Sifat P. 159; Abu Daud, Mishkat H/1290.

Pronunciation: *Alla–hummahdinee Feeman Hadayta, wa 'A-finee Feeman 'A-faita, wa Tawallanee Feeman Tawallaita, wa Ba-riklee Feema- A'taita, wa Qinee Sharra ma Qazaita, Fa Innaka Taqzee wala Yuqza 'Alaika, Innahu La yazillu maon wa-laita, wala Ya'izzhu man 'A-adaita, Taba-rakta Rabbana wa Ta'a-laita, wa Sallall-ahu 'Alan Nabi.*[768]

The *Imam* in congregational *salat* may pronounce plural number 'Na' (نَا) in the place of singular number 'Ni' (نِىْ).[769]

Translation: Oh Allah! show me the right path, considering me among those, whom you have shown the right path. Pardon me considering me among those, whom you have pardoned. Be my guardian considering me among those, of whom you have become the guardian. Increase in that which you have given me. Save me from the evil effects of that which you have already decided upon. Because you alone give decision and none can give decision against you. Whom you kept friendship, is never be dishonoured. And

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768. Sunanu Arba'ah, Daremi, Mishkat H/1273, Para: 35, Vitr; Irwa H/429, P. 2/172. This is to note that Albani (Rh) opined as Za'eef the last portion of Darood of this Qunoot. But he allowed to read it as it is proved by some Sahabis like Ibnu Mas'ood, Abu Musa, Ibnu Abbas, Bara, Anas and others (Irwa 2/177; Tamamul Minnah P. 246; Fiqhus Sunnah 1/147). Ibnu Abi 'A-sem and the Author of Mirqat said that in the Qunoot narrated by Ibnu Hibban, there said وَنَسْتَغْفِرُكَ وَنَتُوْبُ إِلَيْـــكَ (Mir'at 4/285), but it is not proved by present research. So we leave it from the text. After the end of Doa of Qunoot most of the scholars have opined to say any kind of Doa including 'istighfar'. As the Prophet (sm) used to say different Doas in the Qunoot in different times (Abu Daud, Tirmizi, Mishkat H/1276 from Ali (R); Majmu' Fatawa Ibnu Taiymiah 23/110-11; Mir'at 4/285; Lajnah Daemah, Fatwa No. 18069; Majmu' Fatawa Uthaimeen No. 778-79). Besides there is direction in saheeh hadeeth to say Hamd & Darood at the first of every Doa (Ahmad, Abu Daud H/1481; Sifat P. 162). So we can say any Doa including 'istighfar' and Darood at the end of Doa-i-Qunoot.
769. Ahmad, Irwa H/429; Saheeh Ibnu Hibban H/722; Shaikh Abdul Aziz bin Abdullah bin Ba-z, Majmu' Fatawa No. 290, P. 4/295.

whom you keep enmity, can never be honoured. Oh our Fosterer! You are full of abundance and you are most high. May Allah shower kindness on His Prophet'.

After the end of *Doa-i-Qunoot* the *musalli* is to lay in prostration saying '*Alla-hu Akbar*'.[770] After the *Qunoot*, two hands should be raised up only. Shaking the face at that time, the *hadeeth* about it is *Za'eef*.[771] After the *Vitr*, will say thrice loudly *'Subha-nal Malikil Quddoos'* with long tone at the end.[772] Then if desires one can say two *rak'ats* of *Nafl* (additional) *salat* shortly in sitting position and may recite *sura Zhilzhal* in 1st *rak'at* and *Ka-firoon* in the 2nd.[773]

This is to note that the *hadeeth* of *Doa-i-Qunoot* starting with اَللَّهُمَّ إِنَّا نَسْتَعِيْنُكَ وَنَسْتَغْفِرُكَ *Alla-humma Inna Nasta'eenuka wa Nastaghfiruka*' which is in vogue is '*Mursal*' i.e. *Za'eef*.[774] Moreover it is narrated as *qunoot* of *Na-zhilah* and not as *qunoot* of *Ratibah*.[775]

So the *Doa* which is narrated above is the best for the '*Qunoot*' of *Vitr*.[776]

Imam Tirmizi says,

لاَ نَعْرِفُ عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فِي الْقُنُوْتِ شَيْئًا أَحْسَنَ مِنْ هَذَا-

'We could not know any better *Doa* for *Qunoot* than this from the Prophet (sm).[777]

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770. Ahmad, Nasaii H/1074; Albani, Sefatu Sala-tin Nabi, P. 160.
771. Fiqhus Sunnah 1/147; Za'eef Abu Daud H/1485; Baihaqi, Mishkat H/2255, F.N.; Irwaul Ghaleel H/433-34. P. 2/181.
772. Nasaii H/1699, Sanad Saheeh.
773. Ahmad, Ibnu Majah, Mishkat H/1284, 85, 87; Silsila Saheehah H/1993.
774. Maraseel Abu Daud H/89; Baihaqi 2/210; Mirqat 3/173-74; Mir'at 4/285.
775. Irwa 2/172 at the end of H/428.
776. Mir'at H/1281. See commentary, P. 4/285.
777. Tuhfatul Ahwazi H/463. See commentary, 2/564; Baihaqi 2/210-11.

Qunoot-i-Nazhilah (قنوت النازلة):

This *Doa* is specially read in the time of danger such as war, attack of enemy or for somebodys particular welfare etc. seeking help from Allah. In the *Fajr salat* or in every *Farz salat* of five times in a day in the last *rak'at* after *ruku*, the *Qunoot-i-Nazhilah* may be read loudly raising two hands upward in standing position after saying *'Rabbana lakal Hamd'*.[778] No particular *Doa* has been stated by the Prophet (sm) for it. Considering situation, the Imam will recite the *Doa* in Arabic[779] and the *Muqtadis* will say *'Ameen' 'Ameen'*.[780] The Prophet (sm) has prayed In different times in different ways against a person or a power even for a month continually.[781] But a particular *Doa* has been narrated by Umar (R) which was read in *Fajr salat* and which may be read in five times daily *salat* against the enemies. Such as,

اَللَّهُمَّ اغْفِرْلَنَا وَلِلْمُؤْمِنِيْنَ وَالْمُؤْمِنَاتِ وَالْمُسْلِمِيْنَ وَالْمُسْلِمَاتِ، وَأَلِّفْ بَيْنَ قُلُوْبِهِمْ وَأَصْلِحْ ذَاتَ بَيْنِهِمْ، وَانْصُرْهُمْ عَلَى عَدُوِّكَ وَعَدُوِّهِمْ، اَللَّهُمَّ الْعَنِ الْكَفَرَةَ الَّذِيْنَ يَصُدُّوْنَ عَنْ سَبِيْلِكَ وَيُكَذِّبُوْنَ رُسُلَكَ وَيُقَاتِلُوْنَ أَوْلِيَاءَكَ، اَللَّهُمَّ خَالِفْ بَيْنَ كَلِمَتِهِمْ وَزَلْزِلْ أَقْدَامَهُمْ وَأَنْزِلْ بِهِمْ بَأْسَكَ الَّذِيْ لاَ تَرُدُّهُ عَنِ الْقَوْمِ الْمُجْرِمِيْنَ–

Pronunciation: *Alla-hummaghfir lana wa lil Mumineena wal Mumina-ti wal Muslimeena wal Muslima-ti, wa Allif Baina quloobihim, wa Aslih Za-ta Bainihim, Wansurhum 'Ala- 'Aduwika*

778. Muttafaq 'Alaih, Abu Daud, Mishkat H/1288-90; Albani, Sifat P. 159; Fiqhus Sunnah 1/148-49.
779. Muslim, Mishkat H/978, Para: 19, Things are not allowed and are allowed in salat; Mir'at H/985. See commentary, P. 3/342; Sahawkani, Assaiylul Jarrar 1/221.
780. Abu Daud, Mishkat H/1290; Mir'at, 4/307; Sifat, P. 159.
781. Muttafaq 'Alaih, Abu Daud, Nasaii, Mishkat H/1288-91.

wa 'Aduwihim. Alla-hummal'anil Kafaratallazeena Yasuddoona 'un Sabeelika, wa Yukazziboona Rusulaka, wa Yuqa-tiloona Aulia-'aka. Alla-humma Kha-lif Baina Kalimatihim wa zhalzhil Aqda-mahum, wa Anzhil bihim Ba'sakallazi la Tarudduhu 'Anil Qawmil Mujrimeen.

Meaning: Oh Allah! You pardon us and all the *Mumins* and *Muslim*s male and female. You create love in their hearts and settle the disputes among them. You help them against the enemies of you and of them. Oh Allah! You pour your curse upon the *kafirs*; who close your way, disbelieve your Messengers and fight against your friends. Oh Allah! You create breaking among their parties and dislodge their footings and come down your retaliation on them, which you would not take back from vicious community.[782]

Thereafter, it is stated as *Inna Nast*'ee*nuka*... with *Bismillah*... firstly, and *Inna Na'baduka...* with *Bismillah*... secondly.[783] From that *Qunoot-i-Nazhilah*, only the middle portion that is *Inna Nasta'eenuka*... has been taken for *Qunoot-i-Vitr* which is in vogue, is a thorough mistake. Albani says, 'this *Doa* was read as *Qunoot-i-Nazhilah* by Umar (R) in the *Fajr salat*. I could not know that he read it in the *Qunoot* of *Vitr*.[784]

2. Taraveeh and Tahajjud (صلاة الليل)

Particular *nafl salat* of night is familiar as *Tarabeeh & Tahajjud*. When it is said in Ramazan at the 1st night after *Esha*, then it is called as *Tarabeeh* and when it is said at the last night in Ramazan and other, is called as *Tahajjud*.

782. Baihaqi, 2/210-11. Baihaqi said that the Hadeeth is 'Saheeh Mousool'.
783. Baihaqi, 2/211.
784. Irwaul Ghaleel H/428, P. 2/172.

Tarabeeh: The original root رَاحَةٌ (*Ra-hatun*), means 'the peace of heart'. Another root رَوْحٌ *(Raohun)* means 'doing something in the early night after evening'. From that ترويحة *(Tarveehatun)* means the peace of early night or sitting of peace in the early night, which is practiced after every four *rak'ats* of *Tarabeeh salat* at early night in the month of Ramazan. In plural number it is التراويح *(Tara-weeh)* means sittings of peace (*Al-Munjid*).

Tahajjud: The original root is هُجُوْدٌ *(Hujoodun)* means 'sleeping at night or rising from sleep'. From that تَهَجُّدٌ *(Tahajjudun)* has been taken as terminological meaning is 'the wake up at night' or saying *Nafl salat* after wake up from sleep at night (*Al-Munjid*).

This is to note that *Tarabeeh, Tahajjud, Qiamu Ramazan, Qiamul Layl,* all are called as *'Salatul Layl'*, i. e. night *nafl salat.* When *Tarabeeh salat* introduced in *jama-'at* in the first part of night at *Ramazan*, then after every four *rak'ats* there used to take rest a while. So from that time this night *salat* was named and famed as *'Taraveeh' (Fathul Bari, Al-Qamoosul Muheett)*. Besides, there is a significance in this name that *Tarabeeh* would be said lonely or in *jama-'at* in the first part of night, whereas *Tahajjud* is used to be said lonely without *jama-'at* at the last portion of night. It is not proved by any statement *Saheeh* or *Za'eef* that the Prophet (sm) had said both *Tarabeeh* & *Tahajjud* at the same night.[785]

785. Mir'at P. 4/311, Ch: 4, salat, Para: 37, 'Waking at night of the month of Ramazan'.

Meirts of night salat:

Though it is *Nafl*, but it is highly virtuous. The Prophet (sm) said, أَفْضَلُ الصَّلاَةِ بَعْدَ الْفَرِيضَةِ صَلاَةُ اللَّيْلِ، رَوَاهُ مُسْلِمٌ عَنْ أَبِيْ هُرَيْرَةَ– 'After the *Farz salat*, the best *salat* is the (*nafl*) *salat* at night.[786] He said,

عَنْ أَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: يَنْزِلُ رَبُّنَا تَبَارَكَ وَتَعَالَى كُلَّ لَيْلَةٍ إِلَى السَّمَاءِ الدُّنْيَا حِيْنَ يَبْقَى ثُلُثُ اللَّيْلِ الْآخِرُ فَيَقُوْلُ مَن يَّدْعُوْنِي فَأَسْتَجِيْبَ لَهُ، مَنْ يَّسْأَلُنِي فَأُعْطِيَهُ، مَن يَّسْتَغْفِرُنِي فَأَغْفِرَ لَهُ، مُتَّفَقٌ عَلَيْهِ– وَفِيْ رِوَايَةٍ لِمُسْلِمٍ عَنْهُ: فَلاَ يَزَالُ كَذَالِكَ حَتَّى يُضِيْءَ الْفَجْرُ–

'Our fosterer Allah the glorified, comes down to the sky of the earth every night at the time of 3rd portion of it and used to say, who will call me, I give response to him? Who will pray to me, I shall give him? Who will beg pardon to me, I shall forgive him? Thus He used to call till *Fajr* be visible.[787]

Jama-'at of *Tarabeeh:*

The prophet (sm) had prayed *Salat* of *Tarabeeh* in *jama-'at* in His mosque for three nights of 23, 25 and 27. In the first day it was to 1/3rd of night and in the 2nd day it was to the half of the night and in the 3rd day it was so long as till the *Sahari* with His wives & family and the *musallis.*[788] At the night after it, when the *musallis* go to His room, He says, 'I am afraid of that it will may be obligatory on you (خَشِيْتُ أَنْ يُّكْتَبَ عَلَيْكُمْ). Then you would be unable to perform it'...[789]

786. Muslim, Mishkat H/2039, Ch: 7, Fasting, Para: 6, Optional fasting.
787. Muttafaq 'Alaih, Mishkat H/1223, Ch: 4, Salat, Para: 33, To encourage for waking up for night nafl salat'; Muslim H/1773.
788. Abu Daud, Tirmizi etc, Mishkat H/1298, Ch: 4, Salat, Para: 37, 'Waking at night of the month of Ramazan'.
789. Muttafaq 'Alaih, Mishkat H/1295, Para: 37, 'Waking at night of the month of Ramazan'.

Merits of Tarabeeh :

The Prophet (sm) said, مَنْ قَامَ رَمَضَانَ إِيمَانًا وَّاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ 'one who performs the night *nafl salat* in *Ramazan* with *Iman* (faith) and with the hope to earn *Thawab* (virtues), his all previous sins would be pardoned'.[790]

Tarabeeh in Jama-'at is like Eid :

Imam Shafe'ii, Ahmad, Abu Haneefah, some Maleki & other scholars said that *Tarabeeh* in *Jama-'at* is better. Which is reinstated by Umar (R) and the honoured *Sahabis* and this tradition is prevailed among the Muslim Ummah. Because it is 'among the evident signs '(لأنه من الشعائر الظاهرة) of Islam, which is harmonious to the *salat* of *Eid*.[791]

Number of rak'ats: During *Ramazan* or out of it, this particular night *nafl salat* prayed by the Prophet (sm) is proved by accurate sources are 11 *rak'ats* including 3 *rak'ats* of *Vitr*. As 'A-yesha (R) says,

مَا كَانَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَزِيْدُ فِي رَمَضَانَ وَلاَ فِي غَيْرِهِ عَلَى إِحْدَى عَشْرَةَ رَكْعَةً، يُصَلِّي أَرْبَعًا فَلاَ تَسْأَلْ عَنْ حُسْنِهِنَّ وَطُوْلِهِنَّ ثُمَّ يُصَلِّي أَرْبَعًا فَلاَ تَسْأَلْ عَنْ حُسْنِهِنَّ وَطُوْلِهِنَّ ثُمَّ يُصَلِّي ثَلاَثًا، متفق عليه–

Meaning: In *Ramazan* and out of it, the Prophet (sm) did not say more than eleven *rak'ats* in the night *nafl* prayer. He said four *rak'ats* (by two & two),[792]and do not ask about its length and beauties. Then he said four *rak'ats* (by two &

790. Muslim, Mishkat H/1296, Para: 37, 'Waking at night of the month of Ramazan'.
791. Shawkani, Naylul Awtar, Para: Salat of Tarabeeh. P. 3/321.
792. Muttafaq 'Alaih, Mishkat H/1188, Ch: 31, Night Salat.

two), and do not ask about its length and beauties. Thereafter he said three *rak'ats*.[793]

Reinstatement of Jama-'at after being postponed : Most Probably for engagement in wars and dangers carried upon the newly established Islamic khilafat, the 1st caliph Abu Bakr Siddique (R) during his short lived caliphate (11-13 A. H.) could not start further the *Tarabeeh* with *Jama-'at*. The 2nd caliph Umar (R) seeing the political stability in his time (13-23 A. H.) and seeing the *musallis* are used to say their night *salat* in the mosque in a scattered way, he restarted *Tarabeeh* in *Jama-'at* with eleven *rak'ats* in the mosque of the Prohpet (sm) in his 2nd year of caliphate in 14th A.H. to follow and revive the left *Sunnah* of the Prophet (sm).[794]

S-a'ib bin Yazeed (R) says,

أَمَرَ عُمَرُ بْنُ الْخَطَّابِ أُبَيَّ بْنَ كَعْبٍ وَتَمِيْمًا الدَّارِيَّ أَنْ يَّقُوْمَا لِلنَّاسِ فِى رَمَضَانَ بِإِحْدَى عَشْرَةَ رَكْعَةً.... رواه في المؤطأ بإسناد صحيح-

'Umar ibnul Khattab (R) directed Ubai bin Ka'b and Tamim Dari (R) to say eleven *rak'ats* of *nafl salat* in the nights of Ramazan with *Jama-'at*. This *salat* would have been lengthy (إلي فُرُوْعِ الْفَجْرِ) till *Fajr'* (i.e. till *Sahari*).[795]

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793. **(1)** Bukhari P. 1/154, H/1147; **(2)** Muslim P. 1/254, H/1723; **(3)** Tirmizi H/439; **(4)** Abu Daud H/1341; **(5)** Nasaii H/1697; **(6)** Muwatta P. 74, H/263; **(7)** Ahmad H/24801; **(8)** Saheeh Ibnu Khuzaimah H/1166; **(9)** Bulughul Maram H/367; **(10)** Tuhfatul Ahwazi H/437; **(11)** Baihaqi P. 2/496, H/4390; **(12)** Irwaul Ghaleel P. 2/191-92, the commentary of H/445; **(13)** Mir'a-tul Mafa-teeh H/1306, see commentary 4/320-21.

794. Mir'at, P. 2/232; Do. 4/315-16 & 326.

795. **(1)** Muwatta (Multan, Pakistan : 1407/1986) P. 71, Para: To wake up at the night of Ramazan; Muwatta, Mishkat H/1302, Para: 37, To wake up at night of the month of Ramazan; Mir'at H/1310, PP. 4/329-30, 315; **(2)** Baihaqi 2/496, H/4392; **(3)** Musannaf Ibnu Abi Shaibah (Bombay,

Twenty rak'ats of Tarabeeh :

This is to note that after the narration above, 'the statement of twenty *rak'ats* of *Tarabeeh* during the time of Umar (R), which is stated by Yazeed bin Ruman is *Za'eef* and the narration of 20 *rak'ats* by Ibnu Abbas (R) with *Marfu'* source is *Mouzu'* i.e. spurious.[796] Except these, there are some *Athars* have been narrated about twenty *rak'ats*, all are *Za'eef*.[797] Besides, the claim of *Ijma* i.e. the consensus of the *Sahabis* on twenty *rak'ats* of *Tarabeeh* in the time of Umar (R) is totally a baseless and useless one (بَاطِلَةٌ جِدًّا).[798] Commentator of the Sunan of Tirmizi, the famous Indian Hanafi scholar and former principal of Darul Uloom Deoband, Anwar Shah Kashmeeri (1292-1352/1875-1933 A.D.) said that 'there is no way, except to admit that the Tarabeeh of the Prophet (sm) was of 8 (eight) *rak'ats*'.[799]

It is clear that there is no *saheeh hadeeth* of *Tarabeeh* & *Tahajjud* more than 11 or 13 *rak'ats* from the Prophet (sm) and *Khulafa-i-Rashideen* or from anyone of His wives and *Sahabis*.[800] More *rak'ats* than eleven are innovated afterwards. Imam Ibnu Taiymiah (Rh) says, the Prophet (sm) used to say night *salat* 11 or 13 *rak'ats*. But in the time after Him the inhabitants of Madina feel themselves weak to say it with long *qiam*. So they use to increase in number of *rak'ats* in leau of long *qiam* in *salat*. Which increases up to

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1399/1979) P. 2/391, H/7753; **(4)** Tahavi, Sharah Ma'a-nil A-tha-r H/1610.

796. Albani, Mishkat, F. N. H/1302, P. 1/408, Irwa H/446, 445. P. 2/193. 191.
797. For detail about the number of rak'ats pl. see commentary of Mir'at H/1310, PP. 4/329-35; Irwa H/446, see commentary, P. 2/193.
798. Tuhfatul Ahwazi H/803; see commentary P. 3/531; Mir'at 4/335.
799. (وَلاَ مَنَاصَ مِــنْ تَــسْلِيْمِ أَنَّ تَرَاوِيْحَــهُ ﷺكَانَتْ ثَمَانِيَةَ رَكْعَاتٍ) Al-'Arfush Shazi Sharah Tirmizi H/806, see commentary P. 2/208; Mir'at 4/321.
800. Muwatta P. 71, F. N. 8.

39 *rak'ats*'.[801] Though it is real fact that the Prophet (sm) says *Tarabeeh* three nights in *jama-'at* with long *qiam* & *qira-'at*, but on the other hand He says *Tahajjud* sometimes in a short span of *qiam* also, which is ended in 9, 7 or 5 *rak'ats* only. But it has been never proved more than 11 or 13 *rak'ats*.[802] He was 'the Prophet of blessings for the creatures' *(Ambia 21/107)* and saying not more was one of the blessings to His *Ummah*.

Looseness : Some scholars show looseness in the name of liberality saying 'the matter is open' (الأمـــر واســـع) and they used to say 23 *rak'ats* and give opinion to more than hundred *rak'ats,* if one desires. They produce as their document the famous *hadeeth* of Ibnu Umar (R) that 'the night (*nafl*) *salats* are in twos (مَثْنَى مَثْنَـــى). When you fear of the *Fajr*, then you say one *rak'at*, that will make the rest uneven'.[803] Whereas in this *hadeeth,* no limit of number of *rak'ats* is said, and the sayings of the Prophet (sm) is preferable than His practice, so one can say night *salat* so many *rak'ats* he desires. Though the meaning of this *hadeeth* is that, the night *nafl salats* are of twos and not of fours as in the *nafl salats* of daytime.[804] Besides, the Prophet (sm)

801. Ibnu Taiymiah, Majmu' Fatawa (Makkah: Annahzatul Hadeethah 1404/1984) 23/113.

802. Muttafaq 'Alaih, Mishkat H/1188, Para: 31, Night salat; Abu Daud, Mishkat H/1264, Para: 35, vitr, from 'A-yesha (R). Muttafaq 'Alaih, Mishkat H/1195, Para: 31, from Ibnu Abbas (R).

803. Muttafaq 'Alaih, Mishkat H/1254, Para: 35, vitr.

804. Because the narrator of this hadeeth Ibnu Umar (R) used to say the day nafl salats in fours in one salam. -Musannaf Ibnu Abi Shaibah H/6698, 2/274, Sanad Saheeh, Albani, Tamamul Minnah P. 240; Baihaqi, Ma'rifatus Sunan wal A-tha-r H/1431, 4/192. There comes in the narration of Saheeh Bukhari (H/990) that the prophet (sm) was engaged in khutba. By this time a stranger came and asked Him that how will say the night nafl salat? The Prophet (sm) answered that 'in twos'. Commentator Ibnu Hajar says, in this answer, it is evident that the stranger had ask about

ordered to His *Ummah* that, you say *salat* as you see me saying of *salat*.[805] In this sermon the mode of *salat* and numbers of *rak'ats* are included. The explanation of the *hadeeth* above is the pactice of Him, i.e. of 11 (eleven) *rak'ats*. So this assumption is thorough impractical that there was a contradiction between His saying and His practice in the matter of *Ibadat* (prayer).

Now when all of the scholars are of same opinion that the Prophet (sm) always used to say 11 *rak'ats* and never say more and it is better to say, then why they can not be of same opinion on 11 in practice? Why they are stagnant on 23 showing liberal views in number of *rak'ats* more than 100? This is as like as to refrain *Ummah* to be united on the basis of *saheeh hadeeth*.

Now if one desires more prayer at night and he has no more memorization of the Quran, then he can say 11 *rak'ats* of *Tarabeeh* or *Tahajjud* with long *ruku & sujood* and then more *Tasbeeh* and more reciting the Quran for long time, which are the most important prayers and most virtuous deeds. Besides, there is scope to say any general *nafl salat*, such as *Salatul Hajat*, *Salatut Tawbah, Tahiatul Ozu, Tahiatul Masjid* etc.

So, 11 or 13 *rak'ats* of night *nafl salat* is most pure and most sound. Allah knows the best.

The Prophet (sm) used to say *Tarabeeh* eight *rak'ats* by making *Salam* after two *rak'ats* each and then would say one or three or five *rak'ats* of *Vitr* in one *Salam*.[806] This is to know that the humble submissiveness and the longer *Qiam*,

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the number of rak'ats or about the salat (of four) would be said jointly or differently in twos' (Fathul Bari H/990, Ch: 14, Vitr, 2/555-56; Mir'at 4/256)

805. Bukhari H/631. Do. Mishkat H/683, Ch: 4, Salat, Para: 6, salat at delay.
806. Abu Daud, Nasaii, Ibnu Majah, Mishkat H/1264-65, Para: 35, Vitr.

Qu'ood, *Ruku*, *Sujud* of *salat* are more important than counting the *rak'ats*, which are going to be disappeared in today's Muslim society. As a result, the main objective of lonely night *salat* is about to be fallen detached.

Is Tarabeeh in jama-'at a bid'at ?

Some people consider saying regular *Tarabeeh* at the month of Ramazan with *jama-'at* as *Bid'at*. Because the Prophet (sm) said *Tarabeeh* only three nights with *Jama-'at* [807] and Umar Farooq (R) after introduction of regular *Tarabeeh* with *Jama-'at* called it as نِعْمَتِ الْبِدْعَةُ هَذِهِ i.e. 'How a nice *Bid'at* it is'![808] The answer is that, Umar Farooq (R) told it *Bid'at* as per dictionary meaning, not as terminological (*Shar'ii*) meaning. Because the *Shar'ii Bid'at* is a deviation under all considerations. The ultimate end of it is the Hell. He told it *Bid'at*, as because the Prophet (sm) out of fear of being *Farz* (compulsory), discontinued it after saying for three nights.[809] Abu Bakr (R) did not introduce it a new. Then after a long gap, when it was given to effect, Umar (R) termed it as 'how a nice *Bid'at* it is' out of general views i.e. the reinstatement after the Prophet (sm).[810]

Ways of nafl salat at night at a glance:

(1) 11 rak'ats: 8 *rak'ats* in twos. Then after saying 3 *rak'ats* will make the final sitting.[811] This was the practice of the Prophet (sm) in most of the nights of Ramazan and in other times.

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807. Abu Daud, Tirmizi, Nasaii, Ibnu Majah, Mishkat H/1298, Para: 37, Waking at night of the month of Ramazan.
808. Bukhari H/2010; Do, Mishkat H/1301; Mir'at H/1309, P. 4/326-27.
809. Muttafaq 'Alaih, Mishkat H/1295, Para: 37, Waking at night of the month of Ramazan; Abu Daud, Tirmizi, Nasaii, Ibnu Majah, Mishakt H/1298.
810. Mir'at 2/232; Do. 4/327.
811. Bukhari H/1147; Muslim H/1723 & others.

2. 11 rak'ats: 10 *rak'ats* in twos. Then 1 (one) *rak'at* of *Vitr*.[812]

3. 13 rak'ats: 8 *rak'ats* in twos. Then continuous 5 *rak'ats,* **or** *10 (ten) rak'ats* in twos and then 3 (three) *rak'ats* of *Vitr*, **or** 12 *rak'ats* in twos and 1 (one) *rak'at* of *Vitr*.[813]

4. 9 rak'ats: Continuous 8 *rak'ats* with a sitting in the last and the 9th *rak'at* of *Vitr* with *salam,* **or** 6 *rak'ats* in twos then 3 *rak'ats* of *Vitr*, **or** 8 *rak'ats* in twos and then 1 (one) *rak'at* of *Vitr*.[814]

5. 7 rak'ats: Continuous 6 *rak'ats* with a sitting in the last and the 7th *rak'at* of *Vitr* with *salam,* **or** 4 *rak'ats* in twos and then 3 *rak'ats* of *Vitr,* **or** 6 *rak'ats* in twos, then 1 (one) *rak'at* of *Vitr*.[815]

6. 5 rak'ats: continuous 5 *rak'ats* of *Vitr*, **or** 4 *rak'ats* in twos, then 1 (one) *rak'at* of *Vitr*.[816]

Imam Muhammad bin Nasr al-Marwazi says, 'there are instances that the Prophet (sm) said continuous several *rak'ats* of *Vitr*. But we consider it better to say in twos with turning in *Salam* and at last one *rak'at* of *Vitr*. Because the Prophet (sm) had answered to a questioner that 'the *salats* at night would be in twos. When you fear of the *Fajr*, then you say one *rak'at*, that will make the rest uneven'.[817]

Among the above six ways, the 1st one the prophet (sm) said in *Tarabeeh* and *Tahajjud* only, and the rest he said in

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812. Muttafaq 'Alaih, Mishkat H/1188, Para: 31, Night salat.
813. Muslim, Abu Daud, Mishkat H/1256, 1264, Para: 35, Vitr; Muslim, Mishkat H/1197, Para: 31, Night salat.
814. Muslim, Abu Daud, Mishkat H/1257, 1264; Muslim, Mishkat H/1196; Muttafaq 'Alaih, Abu Daud, Nasaii, Ibnu Majah, Mishkat H/1254, 1265.
815. Abu Daud H/1342, Do. Mishkat H/1264; Muttafaq 'Alaih, Mishkat H/1254.
816. Abu Daud, Nasaii, Ibnu Majah, Mishkat H/1265; Muttafaq 'Alaih, Mishkat H/1254.
817. Bukhari H/472-73; Muslim H/1751; Mishkat H/1254, Para: 35, Vitr.

Tahajjud in different times. In his old age or due to shortage of time, the Prophet (sm) used to say *Tahajjud* sometimes with less number of *rak'ats*. It is also a special consideration for the Ummah. In old age for laden health, most of the time he performed (night *nafl*) *salat* in sitting position.[818]

We now will see, how many *rak'ats* the Prophet (sm) did say *Tarabeeh* in 3 nights of Ramazan i.e. 23rd, 25th and 27th which he said in *Jama-'at.* The answer to it is that, it was eight *rak'ats* of *Tarabeeh* and the rest was *Vitr*. As it is narrated in the *hadeeth* of jabir (R): صَلَّى بِنَا رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فِيْ شَهْرِ رمضانَ ثَمَانَ ركعاتٍ وَالْوِتْرَ– 'The Prophet (sm) prayed with us eight *rak'ats* of *salat* in Ramazan and said the *Vitr'*.[819]

There is no mention of the number of *rak'ats* of *Vitr* in that *hadeeth* of Jabir (R). But in the *hadeeth* narrated by 'A-yesha (R) it is clearly said that it was three *rak'ats* of *Vitr*, which has been stated before.[820] So it is proved that the eleven (8+3) *rak'ats* of *Tarabeeh* with *jama-'at* was the practice (*sunnah*) of the prophet (sm). Umar (R) reinstated only that *sunnah*. He made the dead *sunnah* alive. He did a *'Sunnat-i-Hasanah'* and never did make any *Bid'at-i-Hasanah*. Because, the *Shar'ii Bid'at* is deviation totally and there is no division of good or bad in the *shar'ii Bid'at*. But in fact it is another *Bid'at* to divide it by *Hasanah* and *Saiye'ah*. May Allah save us from the *Bid'at*.

This is to note that in the *hadeeth* it is said that 'when you fear of the appearance of *Fajr* then you say one *rak'at*. Then the rest of the *salat* will be turned into *Vitr*'.[821] It is learnt

818. Muttafaq 'Alaih, Mishkat H/1198; Para: 31, Night salat.
819. Saheeh ibnu Khuzaimah H/1070, 'Sanad Hasan' P. 1/138. Albani, Salatut Tarabeeh H/9, P.21; Mir'at 4/320.
820. See F.N. 793; Bukhari H/1147; Muslim H/1723 and others.
821. Muttafaq 'Alaih, Mishkat H/1254, Para: 35, Vitr.

that either continuous or in twos it would turn into *Vitr* by one *rak'at* at the end.[822] For this reason, Imam Hakem (Rh) says, it has been proved from the Prophet (sm) that the *Vitr* can be of 13, 11, 9, 7, 5, 3 and 1 *rak'at*. But 1 (one) *rak'at* is the purest'.[823] That means *Tarabeeh* and *Vitr* are not separate things. Rather by adding one *rak'at* at the end, the total *salats* may be called as *Vitr* and also may be called as *Salatul layl* i.e. the night *salat*.

Things to know about night *salat* (معلومات في صلاة الليل)

(1) After wake up in the last portion of night for *Tahajjud* one should say first two *rak'ats* lightly and then should say *the rest*.[824] **(2)** If some one after saying *Vitr* at the early night lays in sleep, there would not required to say *Vitr* again after saying *salat* in twos of *Tahajju*d in the late night. As because two *Vitrs* are not allowed in a single night.[825] **(3)** If the *Vitr* would be fallen due, then it should be said after morning or when remembers and gets convenient time.[826] It is *'Mubah'* (preferable, not compulsory).[827] **(4)** When the *Vitr* or Tahajjud would be fallen due, then Ubadah bin Samit, Abdullah bin Mas'ood, Abdullah ibnu Abbas (R) and others would say it before *Fajr salat*.[828] **(5)** 'If one says two *rak'ats* of *Nafl* after *Vitr* at the first night and could not able to rise from sleep for *Tahajjud* at the last night, then this two *rak'ats* after *Vitr* will be enough for that'.[829] **(6)** 'If one goes asleep determining of *Tahajjud* but could not able to wake

822. Fiqhus Sunnah Vol-1, P.P. 145-146.
823. Mustadrak Hakem 1/306.
824. Muslim, Mishkat H/1193-94, 97; Para: 31, Night salat.
825. Abu Daud, Nasaii, etc. (لاَ وِتْرَانِ فِىْ لَيْلَةٍ) Nayl, 3/314-17, Para: Vitr; Saheehul Jame' H/7567.
826. Tirmizi, Abu Daud, Mishkat H/1268, 1279; Para: 35, Vitr; Saheehul Jame' H/6562-63; Mir'at 4/279.
827. Naylul Awtar 3/317-19.
828. Fiqhus sunnah 1/83.
829. Daremi, Mishkat H/1286; Saheehah H/1993.

up, then would be written for him full virtues of his good determination and the sleep will be *Sadaqah* (Gift) for him'.[830] 'If one is fallen ill or he is in journey, then the similar virtues would be written for him, which virtuous deed he would to do at home in his sound health'.[831] Allah says, those who believe in Allah and do righteous deeds, they shall have a reward unfailing.[832] **(7)** It is preferable to say night *nafl salat* regularly. For 'any kind of virtuous deed, how much little it may be, which would be done regularly, is very pleasing to Allah.[833] When the Prophet (sm) goes to sleep after *Vitr* and could not say *Tahajjud* for excessiveness of sleep or pain, he says in daytime (after morning before noon) 12 *rak'ats* (in which 8 for *Tahajjud* and 4 for *Zuha*).[834] The prophet (sm) said that 'you never be as who was a habit of saying night *nafl salat*, but he gives it up afterwards'.[835] He says, 'may Allah bless on that husband and wife, who spray water on the face of one another for awakening themselves for night *nafl salat*, if one raises any plea.[836] **(8)** The Prophet (sm) would recite His *qira-'at* in *Tahajjud* loudly sometimes and silently sometimes.[837] He says that the reader loudly and silently as like as who pays alms (sadaqah) openly or secretly.[838] He advices Abu Bakr & Umar (R) to recite with some loud-voice and advices Umar

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830. Nasaii, Ibnu Majah, Irwa H/454.
831. Bukhari, Mishkat H/1544, Ch: 5, Janaiz, Para: 1.
832. Ha-meem Sajdah/Fusselat 41/8, Teen 95/6.
833. Muttafaq 'Alaih, Mishkat H/1242; Para: 34 'To follow middle course in deeds'.
834. Mir'at 4/266; Muslim, Mishkat H/1257, Para: 35, Vitr.
835. Muttafaq 'Alaih, Mishkat H/1234, Para: 33, To encourage to wake up at night.
836. Abu Daud, Nasaii, Mishkat H/1230, Para: 33, To encourage to wake up at night.
837. Abu Daud H/226; Tirmizi H/449; Mishkat H/1202-03, Para: 31, Night salat.
838. Nasaii, Abu Daud, Tirmizi, Mishkat H/2202, Ch: 8, Merits of the Quran, Para: 1.

(R) to recite with some low-voice.[839] **(9)** There is no definite *Doa* for *Tarabeeh*. But to read in the uneven nights of last ten days, the prophet (sm) taught 'A-yesha (R) a particular *Doa* as: اللَّهُمَّ إِنَّكَ عَفُوٌّ تُحِبُّ الْعَفْوَ فَاعْفُ عَنِّيْ *All-humma Innaka 'Afuvun Tuhibbul 'Afwa Fa'fu 'Annee'*. (Oh Allah! you are forgiving. You love to forgive. So you pardon me').[840] **(10)** The Prophet (sm) said, you should say *salat* with cheerfulness of mind and do virtuous deeds as much as possible unless you feel yourself annoyed.[841] (11) 'A-yesha (R) said, I do not know that the Prophet (sm) has recited whole of the Quran in a single night or He has prayed *salat* with full of night till *Fajr'*.[842]

Doa after wake up for Tahajjud:

(a) The Prophet (sm) said, when one of you wakes up at night and says the *Doa* below and pray to Allah, that would be accepted. And if he makes ablution and says *salat*, that *salat* would be accepted. The *Doa* is :

لآ إِلَهَ إِلاَّ اللهُ وَحْدَهُ لآ شَرِيْكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيْرٌ، سُبْحَانَ اللهِ وَالْحَمْدُ لِلهِ وَلآ إِلَهَ إِلاَّ اللهُ وَاللهُ أَكْبَرُ وَلآ حَوْلَ وَلآ قُوَّةَ إِلاَّ بِاللهِ-

Pronunciation: *La ila-ha illalla-hu wahdahu La Shareeka Lahu, Lahul Mulku wa Lahul Hamdu wa Hua 'ala Kulle Shaiyn Qadeer. Subha-nalla-hi wal Hamdu lilla-hi wa La ila-ha illalla-hu walla-hu Akbar. Wa La hawla wa La quwata illa billa-h'* and will say: *'Rabbighfirlee'* (Oh my fosterer! pardon me) **or** will pray another.

839. Abu Daud, Tirmizi, Mishkat H/1204, Para: 31, Night salat.
840. Ahmad, Ibnu Majah, Tirmizi, Mishkat H/2091 Ch: 7, Fasting, Para: 8, 'the night of *Qadr*'.
841. Muttafaq 'Alaih, Mishkat H/1243-44, Para: 34, 'To follow middle course in deeds'.
842. Muslim, Mishkat H/1257, Ch: 35, Vitr.

Translation: 'There is none to be worshipped than Allah. He is one, He has no partner. For Him the kingdom and for Him the praises and He is the powerful on all things. Glory be to Allah, all praises for Allah, there is none to be worshipped than Allah and He is greatest. There is no ability, no strength without the help of Allah'.[843] Beside it, he would say another *Doas*.[844]

(b) After the wake up for *Tahajjud* in the house of the wife Mymunah (R), He recited the verses from 190 to 200 i.e. to the end of *sura A-le Imran* (إِنَّ فِيْ خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ... لَعَلَّكُمْ تُفْلِحُوْنَ) looking at the sky *(Bukhari & Muslim)*. **Once** upon a journey the Prophet (sm) had recited the verses 191-94 of *sura A-le Imran* (رَبَّنَا مَا خَلَقْتَ هَذَا بَاطِلاً..... إِنَّكَ لاَ تُخْلِفُ الْمِيْعَادَ) after the wake up from sleep at night looking at the sky *(Nasaii)*. Once He concluded total *salat* of *Tahajjud* by the verse 118 of *sura Maidah* (to consider the importance of the verse) إِنْ تُعَذِّبْهُمْ فَإِنَّهُمْ عِبَادُكَ وَإِنْ تَغْفِرْ لَهُمْ فَإِنَّكَ أَنْتَ الْعَزِيْزُ الْحَكِيْمُ– *(Nasaii)*.[845]

(c) The Prophet (sm) recites different *Doas* of *Istiftah* in the *salat* of *Tahajjud*.[846] From these any *Doa* of *Istiftah* may be said. But Abdullah ibnu Abbas (R) says that, the Prophet (sm) when would stand for *Tahajjud* at night, he would say after *takbeer* of *tahreemah* the *Doa* as follows:

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843. Bukhari, Mishkat H/1213, Para: 32, 'What will say after standing in Tahajjud'.
844. Muttafaq 'Alaih, Mishkat H/1195; Abu Daud, Mishkat H/1200, Para: 31, Night salat.
845. Muttafaq 'Alaih, Mishkat H/1195; Nasaii, Mishkat H/1209; Nasaii, Ibnu Majah, Mishkat H/1205, Para: 31, 'Night salat'; Ahmad H/21366; Mir'at 4/191.
846. Muslim, Abu Daud, Tirmizi, Mishkat H/1212, 14, 17; Nasaii H/1617 e.t.c.

اَللَّهُمَّ لَكَ الْحَمْدُ أَنْتَ قَيِّمُ السَّمٰوَاتِ وَالأَرْضِ وَمَنْ فِيْهِنَّ، وَلَكَ الْحَمْدُ أَنْتَ نُوْرُ السَّمٰوَاتِ وَالأَرْضِ وَمَنْ فِيْهِنَّ، وَلَكَ الْحَمْدُ أَنْتَ مَلِكُ السَّمٰوَاتِ وَالأَرْضِ وَمَنْ فِيْهِنَّ، وَلَكَ الْحَمْدُ، أَنْتَ الْحَقُّ وَوَعْدُكَ حَقٌّ وَلِقَاؤُكَ حَقٌّ وَقَوْلُكَ حَقٌّ، وَعَذَابُ الْقَبْرِ حَقٌّ وَالْجَنَّةُ حَقٌّ وَالنَّارُ حَقٌّ، وَالنَّبِيُّوْنَ حَقٌّ وَمُحَمَّدٌ حَقٌّ وَالسَّاعَةُ حَقٌّ، اَللَّهُمَّ لَكَ أَسْلَمْتُ وَبِكَ آمَنْتُ وَعَلَيْكَ تَوَكَّلْتُ وَإِلَيْكَ أَنَبْتُ وَبِكَ خَاصَمْتُ وَإِلَيْكَ حَاكَمْتُ، فَاغْفِرْ لِي مَا قَدَّمْتُ وَمَا أَخَّرْتُ وَمَا أَسْرَرْتُ وَمَا أَعْلَنْتُ وَمَا أَنْتَ أَعْلَمُ بِهِ مِنِّي، أَنْتَ الْمُقَدِّمُ وَأَنْتَ الْمُؤَخِّرُ لَآ إِلَهَ إِلاَّ أَنْتَ وَلَآ إِلَهَ غَيْرُكَ–

Pronunciation: *Alla-humma lakal hamdu Anta Qayiimus Sama-wa-ti wal Arzi wa man feehinna; Walakal hamdu Anta Noorus Sama-wa-ti wal Arzi wa man feehinna; Walakal hamdu Anta Malikus Sama-wa-ti wal Arzi wa man feehinna; Walakal hamdu, Antal haqqu wa wa'duka haqqun, wa liqa-'uka haqqun, wa Qauluka haqqun; wa 'Aza-bul Qabri haqqun; wal Jannatu haqqun, wan Na-ru haqqun; wan Nabiyu-na haqqun, wa Muhammadun haqqun, was Sa-'atu haqqun. Alla-humma Laka Aslamtu wa bika A-mantu, wa 'alaika Tawakkaltu, wa ilaika Anabtu wa bika Kha-samtu, wa ilaika Ha-kamtu. Faghfirlee ma Qaddamtu wama Akkhartu, wama Asrartu wama A'lantu, wama Anta A'lamu bihi minnee. Antal Muqaddimu wa Antal Muakkhiru, La ila-ha illa Anta, wa La ila-ha ghairuka.*

Translation: Oh Allah! all praises for you, you are the protector of the Universe and the Earth and all things in these. All praises for you, you are the light of the Universe and the Earth and all things in these. All praises for you, you are the lord of the Universe and the Earth and all things in these. All praises for you, you are the true, Your promise is true, Your visit is true, Your message is true, the punishment of the grave is true, the Heaven is true, the

Hell is true. The Prophets are true, Muhammad is true, the Day of Resurrection is true. Oh Allah! I surrender to you. I believe in you. I depend on you. I submit myself to you. I dispute for you. I put up judgement to you. So you pardon me all, which I did before and which I did after, which I did in secret and which I did in open, and which you know more than me. You are the lord of forward and you are the lord of backward. There is none to be worshipped than you and there is none to be worshipped other than you.[847]

3. Salat during the journey (الصلاة في السفر)

During journey or in fear '*Qasr*' is permissible. As Allah says,

وَإِذَا ضَرَبْتُمْ فِي الْأَرْضِ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَقْصُرُوْا مِنَ الصَّلاَةِ إِنْ خِفْتُمْ أَنْ يَّفْتِنَكُمُ الَّذِيْنَ كَفَرُوْا إِنَّ الْكَافِرِيْنَ كَانُوْا لَكُمْ عَدُوًّا مُبِيْنًا– (النساء ١٠١)–

Meaning: 'When you travel through the earth, there is no blame on you if you shorten your *salat*, if you fear that the *kafirs* (disbelievers) will vex to you. Verily the *kafirs* are your open enemy' *(Nisa 4/101)*.

'Qasr' means 'reduction'. As per terminology, the *Qasr* is to say two *rak'ats* for a *salat* of four *rak'ats*. During the invasion of the conquest of Makkah the Prophet (sm) said *salats* with '*Qasr*'.[848] Whether in travel with peace, *Qasr* is to be said or not, in reply to a question of Umar (R) the Prophet (sm) said صَدَقَةٌ تَصَدَّقَ اللهُ بِهَا عَلَيْكُمْ فَاقْبَلُوْا صَدَقَتَهُ– 'Allah has offered it as *'Sadaqah'* (Gift) to you. So you accept His *sadaqah'*.[849] Journey must be of obedience to Allah and not of sinful.[850]

847. Abu Daud H/772; Saheeh ibnu Khuzaimah H/1151-52; Bukhari H/6317; Muslim H/1808; Mishkat, Albani H/1211, Para: 32, 'What will say after standing in Tahajjud'; Mir'at H/1218.
848. Muttafaq 'Alaih, Mishkat H/1336, Para: 41, Salat during journey.
849. Muslim, Mishkat H/1335.
850. Mir'at 4/381.

Distance of journey (مسافة السفر):

There are as many as twenty statements of the scholars about the distance of journey by 1 to 48 miles.[851] There is no explanation of distance in the Holy Quran except mentioning the tour only. The Prophet (sm) also did not make any definite limit of distance of the tour.[852] Therefore, just on going out of ones residence for a tour justified to himself after passing some distance, one can say *salat* in *Qasr*. According to some scholars, just after *Niyat* i.e. determination of tour one can say *Qasr* from his house. But Ibnul Munzir says, 'I could not learn whether the Prophet (sm) did say *Qasr* in a tour before going out of the city of Madina'. He says that the scholars become unanimous in view that one can say *Qasr*, when he comes out for journey and passes the houses of his own village (or Mahallah i.e. the ward).[853]

We say to avoid the difference of opinion that one should say two *Farz salats* of two times unitedly by two separate *Iqamats* without *Qasr* & *Sunnat* and comes out of the house for journey. In the expedition of *Tabook* the Prophet (sm) and *Sahabis* had done it.[854]

Abdullah Ibnu Abbas (R) says, 'The Prophet (sm) did say *Qasr* while he was in tour (in the conquest of Makkah or in the expedition of Tabook) for 19 days. We also do as such. If it is more than that, then we do the full.[855] If the period of tour is fixed, even then one will make the *Qasr*, until he determines to settle down there permanently.[856] In

851. Shawkani, Naylul Awtar 4/122; Silsila Saheehah H/163 See commentary.
852. Ibnul Qaiym, Za-dul Ma'a-d, (Beirut: 1416/1996), P. 4/463.
853. Naylul Awtar 4/124; Fiqhus Sunnah 1/213.
854. Abu Daud, Tirmizi, Mishkat H/1344, Para: 41, Salat during journey.
855. Bukhari 1/147, H/4298; Do. Mishkat H/1337, Para: 41, Salat during journey.
856. Sayid Sabiq, Fiqhus Sunnah 1/213.

unsettled condition one can say *Qasr* even it may be more than 19 days. During Tabook expedition, the Prophet (sm) did say *Qasr* for 20 days. Abdullah bin Umar (R) during his tour in Azarbijan got him stopped there for the whole season of snowfall and he prayed *sala*t in *Qasr* for six months. Anas (R) on a tour in Sham (Syria), stayed there for two years and said *salat* in *Qasr*.[857]

So the permanent travellers like the pilots of planes, drivers of cars & buses, ships, trains and the crews and workers therein, may say their *salat* with *Qasr* always. They also would say their *salats* of two times unitedly by *jama'* & *Qasr*.

In short, it is better to do *Qasr* while in fear or in the tour. The Prophet (sm) used to do *Qasr* always during tours. Umar, Ali, Ibnu Mas'ood, Ibnu Abbas (R) gave preference to do *Qasr* during journey.[858] Uthman and 'A-yesha (R) would say *salat* in *Qasr* in the early days and later on they said in full. Abdullah bin Umar (R) would say in full while in *Jama-'at*, but would make *Qasr* while alone,[859] as Allah says, 'you have no sin if you do *Qasr* during your journey' *(Nisa 4/101)*.

To unite two Salats & Qasr (الجمع بين الصلاتين والقصر) :

During journey, there is system to say *Zuhr* and *'Asr* (2+2=4 *rak'ats*) and *Maghrib* & *Esha* (3+2=5 *rak'ats*) together with *jama'* & *Qasr* by *Taqdeem* & *Takheer* with separate *Iqamats* without any *Sunnat* & *Nafl*.[860] That means, to say together the *salat* of late hour with first hour by *Taqdeem* and first hour with late hour by *Takheer*'.[861]

Though not in fear or in storm and rain, the *Farz salats* of two times may be said unitedly in particular cause without

857. Mirqat 3/221; Fiqhus Sunnah 1/213-14.
858. Ibnu Taiymiah, Majmu' Fatawa 24/98; Fiqhus Sunnah 1/212.
859. Muttafaq 'Alaih, Mishkat H/1347-48, Para: 41, Salat during journey.
860. Bukhari, Mishkat H/1339; Abu Daud, Tirmizi, Mishkat H/1344.
861. Fiqhus Sunnah 1/215.

Qasr and *Sunnats* while in his dwelling. For example, the *Zuhr* and *'Asr* 4+4=8 (ثَمَانِيًا) and the *Maghrib* and *Esha* 3+4=7 (سَبْعًا) *rak'ats* can be said together through separate *Iqamats*. It was asked to Ibnu Abbas (R) why it is so? He replied, 'so that the *Ummah* would not be in trouble'.[862]

This privilege may be enjoyed some times for special reasons and circumstances by the ladies in leucorrhea or a patient of diabetes and other serious diseases or a cook or busy brothers and sisters in their jobs in irregular way.[863]

In the tour of *Hajj* in the field of Arafat, the *Zuhr* and *'Asr salats* together by 2+2 at the first hour of *Zuhr* and in Muzdalifah the *Maghrib* and *Esha* together by 3+2 at the time of *Esha* would be said, either in *Jama-'at* or alone.[864] The Prophet (sm) did not say *sunnat* while in tour.[865] But he would not leave *Tahajjud & Vitr* and two *rak'ats* of *sunnat* of the *Fajr salat*[866] and would not prevent other to say general *Nafl salats* such as *tahiyatul Ozu & masjid etc.*[867]

4. Salat of Jum'ah (صلاة الجمعة)

Introduction : *Jum'ah salat* became *Farz* (obligatory) in 1st *hijrah* and the Prophet (sm) said the first *Jum'ah salat* in the Banu Salem bin 'Awf tribe in *'Ranuna'* (رانوناء) valley between *Qoba* and *Madina*.[868] In which about one hundred *musallis*

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862. (أَرَادَ أَنْ لاَ يُحْرِجَ أُمَّتَهُ) Bukhari H/1174, Ch: 19, Tahajjud, Para: 30; Muslim H/1633-34; Naylul Awtar 4/136; Fiqhus Sunnah 1/218.
863. Naylul Awtar 4/136-40; Fiqhus Sunnah 1/217-18.
864. Bukhari, Mishkat H/2617, 2607, Ch: 10, 'Manasik' Para: 5, To return from Arafah & Muzdalifah; Ahmad, Muslim, Nasaii, Nayl 4/140.
865. Muttafaq 'Alaih, Mishkat H/1338; Fiqhus Sunnah 1/216.
866. Ibnul Qayim, Za-dul Ma'a-d 3/457.
867. Muttafaq 'Alaih, Mishkat H/1340; Bukhari H/1172; Nayl. 4/142; Za-dul Ma'a-d, 1/456-57.
868. Mir'at 2/288. Do. 4/451; Ibnu Katheer, Al-Bidayah wan Nihayah 2/211.

were attended.[869] Though before the *hijrah* the *Ansar* of Madina after consultation among them had fixed the *Jum'ah* day as their weekly holyday against the weekly holydays of the Jews & Christians there. So that the *Jum'ah* was first introduced by the leadership of *As'ad bin Zhurarah* (R) at the plain land of *'Nabeet'* (هَزْمُ النَّبِيْتِ) at the location of *Naqee'ul khazemat* (نَقِيعُ الْخَضِمَاتِ) of *Banu Bayazah* tribe at Madina, in which forty *musallis* were present.[870] Then after comming the Prophet (sm) at Madina, it became *Farz*.

The Prophet (sm) says, this day of *Jum'ah* had been *Farz* (as weekly holiday) on the previous Ummah of the *Yahood* & *Nasara,* but they had differ in it. Then Allah has shown us the right path to it. Now the men are our followers, the *Jews* for to-morrow (Saturday) and the Christians for day after to-morrow (Sunday)...[871] As Allah had created nothing at Saturday and taken His seat on the *'Arsh*, so the Jews had liked it. As the creation was started from Sunday, so the Christians had preferred it. Thus they give priority their urgument on the rulling of Allah. On the other hand, all creations had been completed in the day of *Jum'ah* and the creation of *Adam* as last creation was at the same day, so this day is the best of all days. By the selection of this day of

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869. Ibnu Majah H/1082; Sirat Ibnu Hisham 1/494; Za-dul Ma'a-d 1/98; Ar-Raheeq P. 172.
870. Ibnu Majah H/1082; Abu Daud H/1069; Sirat Ibnu Hisham 1/435; Za-dul Ma'a-d 1/361; Nayl 4/157-58; in 11th year of prophethood in the season of the Hajj (July 620 A.D.). The youngest leader of the first batch of six member youths, who took *Bay'at* (oath) of obedience to the hand of the Prophet (sm) and by whose leadership Islam had been preached first in Madina and after two years 75 (73+2) men & women came to Makkah and took *Bay'at.* Thereafter in Rabiul Awal of 14th year of Prophethood (Sept 622 A.D.) there happened the hijrah (migration). In Shawal of 1st hijrah in very young age, he died and burried in *Baqi'* graveyard as the first *Sahabi.* Al-Isabah, SL. No. 111.
871. Muttafaq 'Alaih, Mishkat H/1354, Ch: Jum'ah Para: 42, Mir'at 4/421.

Jum'ah as weekly holiday for the Muslim *Ummah,* the greatness of them has been proved on the other *Ummahs* of the past.[872]

Ka'b bin Malek (R) after being blind, when hears the sound of *Azan,* would say with soften heart, 'May Allah bless on *As'ad bin Zhurarah* (R), he was introduced first the *Jum'ah Salat* accompanied with us before coming the Prophet (sm) from the Makkah.[873]

Whether in town or in village, the *Jum'ah salat* with *jama'at* is mandatory to all adult, wise and male members of Muslim Ummah.[874] But it is not *Farz* on the slave, patient, wayfarer, children and women.[875] In a letter to the inhabitants of Bahrain the caliph Umar (R) wrote in a decree, جَمِّعُوْا حَيْثُمَا كُنْتُمْ 'you say *jum'ah* whence you remain.[876] So, if two Muslims live in a place, they should say *Jum'ah* prayer together.[877] One of them will give *khutba*. But if they are unable to give *khutba*, then will say two *rak'ats* of *Jum'ah salat* together.[878] In imprisonment will say, if got permission, otherwise not. Allah says, 'you fear Allah as much as you can' *(Taghabun 64/16)*.

Importance (أهمية الجمعة) :

(1) The Prophet (sm) has urged, Oh the Muslim! Allah has fixed the Friday as (weekly) Eid for you (جَعَلَهُ اللهُ عِيْدًا). So you brush your teeth and bathe and take scent'.[879] **(2)** So

872. Mir'at 4/419-20; Ibnu Katheer, Tafseer Sura A'raf 7/54.
873. Ibnu Majah H/1082, Ch: 5, To stand for Salat, Para: 78, Jum'ah to become Farz; Abu Daud H/1069, Ch: 2, Salat, Para: 216, To say jum'ah in village.
874. Jum'ah 62/9; Fiqhus Sunnah 1/225.
875. Abu Daud, Daraqutni, Mishkat H/1377, 1380, Para: 43; Irwa H/592, 3/54, 58; Ar-Rawzatun Nadiyah 1/341.
876. Musannaf Ibnu Abi Shaibah H/5108; Irwa 3/66, at the end of H/599; Fathul Bari 2/441, commentary of H/892, Ch: 11, Jum'ah, Para: 11.
877. Naylul Awtar 4/159-61; Mir'at 2/288-89. Do. 4/449-50.
878. Siddique Hasan Khan Bhupali, Ar-rawzatun Nadiyah 1/342.
879. Muwatta, Ibnu Majah, Mishkat H/1398, Ch: 4, Salat, Para: 44, To earn cleanness and to go to the mosque earlier.

on the *Jum'ah* day, after taking well bath and nice clothes as best as possible with taking scents, the *musalli* should go to the mosque in advance.[880] **(3)** After coming into the mosque, he will go ahead to the front-rows[881] and say two *rak'ats* of *Tahiyatul Masjid* before sitting.[882] The honour of the house of Allah is the highest of all houses of the world. So, just after the entrance, one would have to prostrate of obedience to Allah before sitting there. Allah would be pleased most, when the slave would lay in *sijdah* to Him. But who take seat before *sijdah*, they dishonour to Allah and to the house of Allah and they disobey the prophet (sm). **(4)** Then he will be devout in saying *nafl salats* as much as he can say till sitting the *khateeb* on the pulpit.[883] **(5)** Then will listen to the sermon silently.[884] **(6)** If he enters during the *Khutba*, then will say only *Tahiyatul Masjid* shortly and will sit.[885] **(7)** The Prophet (sm) expressed his wish to burn the houses of those who did not participate in *Jum'ah salat* due to laziness.[886] **(8)** He said, 'those who abstain from the *Jum'ah* are sealed on their hearts by Allah and then they are included among the *'Ghafils*' (negligent peoples).[887] **(9)** He also says, 'who gives up continuous three *jum'ahs* neglectfully, he lays aside Islam to his behind'.[888] **(10)** In another statement he says, 'who leaves three *jum'ahs* without any reasonable cause, he is a *'Munafiq'* (hypocrite).[889]

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880. Bukhari, Mishkat H/1381, Para: 44.
881. Nasaii H/661; Ahmad, Mishkat H/1104; Saheehul Jame' H/1839, 42.
882. Muttafaq 'Alaih, Mishkat H/704, Para: 7, Mosques & the places of salat.
883. Muslim, Muttafaq 'Alaih, Abu Daud, Mishkat H/1358, 1384, 87.
884. Bukhari, Muslim, Mishkat H/1381-82; Fiqhus Sunnah 1/236.
885. Muslim, Mishkat H/1411, Para: 45, Khutbah & Salat; Abu Daud H/1116.
886. Muslim, Mishkat H/1378, Para: 43.
887. Muslim, Mishkat H/1370, Para: 43.
888. Abu Ya'la, Saheeh At-Targheeb H/733; Abu Daud, Tirmizi, Mishkat H/1371.
889. Saheeh Ibnu Khuzaimah H/1857; Saheeh At-Targheeb H/726-28; Mir'at 4/446.

Merits of the day of Jum‘ah (فضل يوم الجمعة):

(1) The day of *Jum‘ah* (Friday) is the ‘best of all days’ (سيد الأيام). This day is the most glorious to Allah than the days of *Eidul Azha* & *Fitr*. In this day the nearest angels, sky, earth, air, hill, ocean all are become frightened from the Resurrection.[890] **(2)** In the night or the day of the *jum‘ah* if any *muslim* died, Allah protects him from the mischiefs of the grave.[891] **(3)** Adam (A) was created in this day. He was admitted into paradise in this day and he was expelled from it. In this day his *Tawba* (repentance) was accepted and he breathed his last and the Day of Resurrection will also be happened in this day. **(4)** More and more *Daroods* are to be read for the Prophet (sm) in this day.[892]

(5) Within the span of time of this day from the sitting of *Imam* on the pulpit down to the turning with *Salam* in the *Jama-‘at* of *salat* [893] there is such a short moment (سَاعَةٌ خَفِيْفَةٌ), when Allah would accept any lawful prayer of the slave.[894] Hafez Ibnul Qayim (Rh) has opined this particular moment as like as *‘Lailatul Qadr’* in dignity. He says the whole day of *Jum‘ah* is for *Ibadat* (prayer). According to another *hadeeth*,[895] the time of acceptance of *Doa* on that day is extended from *‘Asr* to sunset. Therefore, the day of *Jum‘ah* should be observed with *Doa*, *Darood*, *Tasbeeh, Tilawat* and *Ibadat*.[896] At this time the *Khateeb* in his *Khutba* and the

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890. Ibnu Majah, Mishkat H/1363, Ch: 42, Jum‘ah.
891. Ahmad, Tirmizi, Mishkat H/1367, Ch: 42, Jum‘ah.
892. Abu Daud, Nasaii, Ibnu Majah, Mishkat H/1361, 1363.
893. Muslim, Abu Daud, Muwatta, Mishkat H/1356-59 and 1361, Para: 42, Jum‘ah; Tirmizi H/490-91; Sharah Ahmad Muhammad Shakir. (Beirut: 1408/1987) 2/361 & 363-64.
894. Muslim, Mishkat H/1357, Para: 42, Jum‘ah.
895. Tirmizi H/489; Mishkat H/1360, Para: 42, Jum‘ah.
896. Ibnul Qaiym, Za-dul Ma‘a-d 1/386.

Imam and *Muqtadis* in their *Sijdahs* and in the last sitting after *tashahhud* and *Darood* before turning in *salam* will pray to Allah with open heart. Because the Prophet (sm) would say more and more *Doas* in this time.[897]

(6) The Prophet (sm) says, ‘the person who on the day of *Jum‘ah* takes his bath and perfume and goes to the mosque and says *nafl salats* within his capability, listens to the *Khutba* minutely and says his *salat* in *Jama-‘at*, all his sins up to the next *Jum‘ah* and for three days more, are pardoned.[898]

(7) He also says, the Angels on the day of *Jum‘ah* remain standing on the door and continue to write the virtues of the *musallis*. Those who come earlier, they get virtues of a camel sacrifice. The next ones get that of sacrifice of a cow, the next ones get that of a goat, the next ones get that of a cock and the last ones that of an egg. Then after the *Khateeb* stands, they close their register and begin to listen to the *Khutba*.[899]

(8) The prophet (sm) also says, ‘One who will bathe himself fairly and will go to the mosque earlier by walking and not by the vehicle and say *nafl salats* and then will sit nearer to the Imam and listen to the sermon from the beginning and will not do anything illegal, he will get by his every foot-step the virtues of Siyam and Qiyam that is fasting in the day and *nafl salats* in the night of one year long’.[900]

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897. Muslim, Mishkat H/894, Para: 14, Sijdah & its merit; Do, H/813, Para: 11, Which are to be read after takbeer; Muslim, Riazus Saleheen H/1424/17, (Beirut 1409/1989), P. 537.
898. Bukhari, Muslim, Mishkat H/1381-82, Ch: 4, Salat, Para: 44, To earn cleanness and to go to the mosque earlier.
899. Muttafaq ‘Alaih, Mishkat H/1384, Para: 44.
900. Tirmizi, Abu Daud, Nasaii, Ibnu Majah, Mishkat H/1388; Fiqhus Sunnah 1/236; Mir‘at 4/471.

Azan of Jum‘ah (أذان الجمعة):

The *Muwazzin* will chant *Azan* of *Jum‘ah* after the *khateeb* takes his seat on the pulpit (*Mimber*). This system was in practice during the days of the Prophet (sm), Abu Bakr and Umar (R) and during the 1st half of the caliphate of Uthman (R). Thereafter, with the expansion of the city and increase of the population and their hurry, Uthman (R) ordered for a separate *Azan* before *jum‘ah* away from the *Masjid-i-Nabavi,* from the roof of a building in the *‘Zawra’* (زوراء) market to make the people aware of *Jum‘ah*.[901] This order of the caliph was just as a order for some local needs. That is why this *Azan* was not in effect in many important Muslim cities of Makkah, Kufa, Basrah etc. Uthman (R) did not consider to introduce it throughout the caliphate and did not compel the *Ummah*. So, there is no argument for making it compulsory for all places and all times. Moreover, it is a legal obligation for a Muslim to follow the rules according to *Sunnah* of the Prophet (sm).

1st Azan of call (Dak Azan):

Umar Ibnu Ali al- Fakehani *(654-734/1256-1334 A. D.)* said that this *Azan* was first introduced in Basrah by Ziad and in Makkah by Hajjaj. And I have received now the news that there is no *Azan* till now except the main *Azan* of one time in the area of near *Maghrib* i. e. the Tunis and Eastern Algeria of Africa.[902] This *Azan* was not in practice in Kufa,

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901. Bukhari, Mishkat H/1404, Para: 45, Khutba & Salat; Fathul Bari 2/458; *‘Zawra bazar’* is at present within the compound of Masjid-i-Nabavi.
902. Mir‘at 2/307; Do. 4/492. This is to note that during the Caliphate of Mu‘awiah (41-60/661-680 A. D.) Ziad bin Abeehi was the governor of Basrah. On the other hand during the Caliphate of Abdul Malek bin Marwan (65-86/685-705 A. D.), his General Hajjaj bin Yusuf (40-95/660-714 A. D), became the governor of Makkah, when had been martyred by

the capital city of the caliph Ali (R) (35-40 A.H.).[903] Ibnu Hajar Asqalani said, the Umayyad caliph Hisham bin Abdul Malek *(105-25/724-743 A. D.)* first brought the Uthmani *Azan* from '*zawra*' market and introduced it in the grand mosque of Madina.[904] Ibnul Hajj Maleki said, thereafter, Hisham brought down the main *Azan* of *khutba* from *Minaret* to in front of the *Imam*.[905] As a result, at present, the first *Azan* i.e. Dak *Azan* is being chanted from the *Minaret* or microphone about half an hour before the *Khutba*. Then the main *Azan* of *khutba* or so-called *'thani Azan'* is being chanted in front of the *Imam* inside or from outside the door of the mosque.[906]

In this way, the *Hajjaji* and *Heshami Azan* had been popular in most of the areas. Though the *Sunnati Azan* of *Jum'ah salat* was only one. Ibnu Abdil Barr said, the *Azan* which is chanted from outside the front door after the *khateeb* takes his seat on the pulpit (and which was in practice during the golden ages of Islam), is perfectly right. Other than it to chant *Azan* nearby the pulpit standing in front of the khateeb, is not proved even a letter about it.[907] So, we should try to revive the lost *Sunnah* of the Prophet (sm). As

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him Abdullah bin Zubair (1-73 A. H.), the pious caliph (64-73 A.H.) of Hejaz, Iraq, Egypt and some parts of syria.

903. Tafseer Jalalain P. 460; F.N. 19; Qurtubi, 18/100, see Tafseer sura Jum'ah, verse 9.
904. Mirqat Sharah Mishkat, (Delhi : N.D.) 3/263.
905. 'Awnul Ma'bood Sharah Abu Daud (Cairo: 1407/1987) 3/433-34; see commentary of H/1074-75.
906. 'The practice of chanting Azan of Jum'ah in front of pulpit had been prevailing through the ages (بذلك جـــرى التـــوارث) from the time of the prophet (sm)' which is claimed by the Author of Hidayah, the renowned book of Hanafi fiqh, is useless and baseless. 'Awnul Ma'bood 3/434-37; see commentary of H/1075.
907. ولم يثبت حرف واحد فى الأذان مستقبل الإمام محاذيًا به عند المنبر 'Awnul Ma'bood 3/437, The commentary of H/1075, Para: 222, To call in the day of jum'ah.

the Prophet (sm) says, إِنَّ مِنْ وَرَائِكُمْ زَمَانَ صَبْرٍ لِلْمُتَمَسِّكِ فِيْهِ أَجْرُ خَمْسِيْنَ شَهِيْدًا مِّنْكُمْ– 'After the age of you there coming a troublesome period, when the man who will grasp the sunnah firmly, he will get virtues of fifty martyrs of you.[908] Besides, the necessity of the age of Uthman (R) at present in the days of microphone, clock, mobile etc. is still running or not, it is also considerable.

Khutba (خطبة الجمعة):

It is *Sunnat* to give two *Khutbas* for *Jum'ah salat* of which there will be a sitting in between.[909] *Imam* will give *salam* to the *musallis* while sitting on the *Mimber*.[910] Abu Bakr and Umar (R) used to do it regularly. Abu Haneefah and Malek (Rh) considered it enough to give *salam* at the time of when enter the mosque[911]. The *Khateeb* will take a stick in his hand.[912] He will give *Khutba* in standing position unless it is too troublesome for him. Besides *Hamd*, *Darood* and *Qira-'at*, he will address the *musallis* with sermons in the 1st *Khutba* and then will sit. In the 2nd *Khutba* he will pray for the whole muslims besides reading *Hamd* and *Darood*.[913] If necessary, the sermon may be made a little in this *Khutba* also.[914]

Imam Shafe'ii (Rh) said, the *Hamd* (praise of Allah), *Darood* (blessings for the Prophet (sm) and *khutba* (sermon), these three are *wajib* (compulsory), in which the verses from the

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908. Tabarani Kabeer H/10240; Saheehul Jame' H/2234.
909. Muslim, Mishkat H/1405; Ar-Rawzatun Nadiyah 1/345.
910. Ibnu Majah H/1109; Saheehah H/2076.
911. Fiqhus Sunnah 1/230; Nayl 4/201.
912. Abu Daud H/1096; Irwa H/616, 3/78, 99; Nayl 4/212.
913. Jam'ah 62/11; Muslim, Mishkat H/1405, 15, 16; Nasaii H/1418, Para-35 'Qira'at & Zikr in 2nd khutba'; Ahmad, Tabarani, Fiqhus Sunnah 1/234; Mir'at 2/308; Do. 4/494, 508-09.
914. Nasaii H/1417-18, Tirmizi H/506, Ch: 4, Jum'ah, Para: 11.

Quran will have to be recited, though it is one verse. Besides these, it is *'Mustahab'* (desirable) to recite the 1st portion of *sura Qaf* or some other verses from any other *Sura*.[915] The *Khutba* should be directing to the life hereafter and of short span of time and should be substantial.[916] But if lengthy, that is also permissible.[917] When some one enter the mosque during *khutba*, he should sit down after saying shortly two *rak'ats* of *Tahiyatul Masjid'*.[918]

Khutba in the mother tongue (خطبة الجمعة باللغة الأهلية):

The *Khutba* should be in mother tongue and in the knowledgeable language of most of the *musallis*. Because the *khutba* is speech, which should normally be in the language understandable to the listeners. As Allah says,

وَمَا أَرْسَلْنَا مِن رَّسُوْلٍ إِلاَّ بِلِسَانِ قَوْمِهِ لِيُبَيِّنَ لَهُمْ، (ابراهيم ٤)–

'We did not send any messenger except in the language of his own community, so that he can explain to them (the religion of Allah)' *(Ibraheem 14/4)*. After that, it is specially directed to our Prophet (sm.) that, وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ– (النحل ٤٤)– 'and we have sent down *Zikr* (Quran) to you, so that you may explain to the people what is sent to them and they may think about it' *(Nahl 16/44)*.

The Prophet (sm) used to give *khutba* due to necessity of time. No Prophet will come again. So, as a *'warith'* i.e.

915. Mir'at 2/308, 310; Do. 4/494, 498-99; Muslim, Mishkat H/1409, Para: 45.
916. Muslim, Mishkat H/1405-06, Para: 45, Khutba & Salat.
917. Muslim H/7267 (2892), Ch: 52, Fitan (Mischiefs), Para: 6; Mir'at 4/496.
918. Muslim, Mishkat H/1411, Para: 45, Khutba & Salat; Nayl 4/193.

successor to the Prophet (sm),[919] it is the sacred duty of each *Alim* and *Khateeb* to explain the injunctions of the holy Quran and *saheeh hadeethes* to the *musallis* in their own language. Otherwise the object of *khutba* will be void.

It is learnt from the *hadeeth* narrated by Jaber bin Samurah (R) that during *khutba* the two eyes of the Prophet (sm) would have been bright due to excitement. His voice would have been high and anger would have been horrid. As if, he was giving cautionary instructions to the army.[920] The Author of Mir'at says that, 'giving sermon due to the circumstances and by the language knowledgeable to the audience', this *hadeeth* of Jaber bin Samurah (R) is the 1st proof for it.[921] It should be remembered that the Prophet (sm) used to deliver *khutba* in His mother tongue. Because the mother tongue of Him and His disciples was *Arabic*. He was the Prophet of the world. So, His *Ummah* throughout the world will have to give *khutba* by their own languages, which is must to be maintained.

If it is claimed that the Prophet (sm) used to give sermon in Arabic, so we have to deliver khutba in Arabic, then it might be said that, as He used to speak always in Arabic, so we should speak always in Arabic, leaving aside our mother tongue. If it is prohibited to say another language than Arabic, then why the Prophet (sm) had directed Zaid bin Thabit (R) to learn Hibru, the language of the Jews? Which he had learned between 15 (fifteen) days and in that language he would serve the duty of reading, writing and to interprete on behalf of the Prophet (sm).[922]

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919. Tirmizi, Abu Daud, Mishkat H/212, Ch: 2, Ilm.
920. Muslim, Mishkat H/1407; Mir'at 2/309; Do. 4/496-97.
921. Muslim, Mishkat H/1405; Mir'at H/1418, see commentary, 4/494-95.
922. Tirmizi, Abu Daud, Mishkat H/4659, Ch: 25, Good manners, Para: 1, The Salam.

Nawab Siddique Hasan Khan Bhupali (Rh) says, the regular object of *Khutba* of the Prophet (sm) to the listeners was to encourage them for the Heaven and to create the fear of the Hell in their hearts. This is the actual *'Rooh'* (soul) of the *Khutba* and for it, the system of *Khutba* has been introduced.[923]

The *Khutba* in Arabic language only which is in practice in numerous mosques is undoubtedly against the object of *Khutba* and when it was detected, then the introducement of another 3rd *Khutba* in mother tongue sitting on the pulpit before the actual *Khutba*, is undoubtedly an innovation. As because, the regular *Khutba* of *Jum'ah* is only two, not three. Moreover, the time before the main *Khutba* is the time for *nafl salats* of the *musallis*. By spoiling that scope of *nafl salat,* Islam did not give any right to the *Khateebs* to deliver lectures before the time scheduled for *khutba*. Therefore, to obey the *sunnah* of the Prophet (sm), the *Khateeb* should have to explain the religious sermons in the light of the holy Quran and *saheeh hadeethes* by their mother tongue at the main *Khutba* in standing position.

Talking during *Khutba* is prohibited. Even to say to others 'keep silent' is also not allowed.[924]

Qira-'at : In the *Jum'ah salat*, the *Imam* will recite in 1st *rak'at sura Jum'ah* or *sura A'la* and in the 2nd *rak'at sura Munafiqoon* or *sura Gha-shiah*.[925] Other *Suras* are also permissible.[926] The Prophet (sm) used to recite *sura Sajdah*

923. Nawab Siddique Hasan Khan Bhupali, Ar-Rawzatun Nadiyah 1/345.
924. Muttafaq 'Alaih, Mishkat H/1385, Para: 44.
925. Muslim, Mishkat H/839-40, Para: 12, 'Recitation in Salat'.
926. Abu Daud H/818, 820, 859.

in 1st *rak'at* of *Fajr salat* and *sura Dahr* in 2nd *rak'at* at the day of *Jum'ah*.[927]

Asking for Doa: If there is any request to the *musallis* for *Doa*, then it is to be informed earlier through the *Khateeb* or *Imam*. So that the *musallis* can pray to Allah for that person and include in their determination along with their own *Doas*. Because, the *salat* ends with turning in *salam* and *Doa* would be accepted within the *Salat*, especially in the state of prostration (*sijdah*). But after *salam*, making *Doa* by the *Imam* and the *musallis* uttering *Ameen, Ameen* congregationally which is in practice now, is against the *sunnah* of the Prophet (sm).

The moment for acceptance of Doa: The scholars have made difference of opinion about the proper time of acceptance of *Doa* in the day of *Jum'ah*. The ground of this difference has been cropped up from a *hadeeth* of Tirmizi, narrated by 'Amar bin 'Awf (R), wherein the time has been mentioned as 'from the very beginning of the *Jama-'at* down to the turning with *salam*' and another *hadeeth* narrated by Abdullah bin Salam (R) wherein the time has been mentioned as 'from after the *'Asr* down to the sunset'.[928] As many as 43 differences of opinion of the scholars on this matter have been noted.[929]

Ahmad Muhammad Shakir (Rh) the commentator of Tirmizi says, the narrator of the last *hadeeth*, Abdullah bin Salam (R) explained the saying of the Prophet (sm) وَهُوَ يُصَلِّيْ (he is

927. Muttafaq 'Alaih, Mishkat H/838.
928. Tirmizi H/489; Do, Mishkat H/1360; Tuhfa H/488-89.
929. Shawkani, Naylul Awtar 4/172-76.

in *salat*) as يَنْتَظِرُ الصَّلاَةَ (waiting for *salat*).[930] This explanation shows that he did not think that he was heard it directly from the Prophet (sm).On the other hand, the *hadeeth* of Tirmizi and Ibnu Majah narrated by 'Amar bin 'Awf (R) is a '*Marfu*' which has been opined as '*Hasan*' by Imam Bukhari and Tirmizi. That is coherent with the saying of the Prophet (sm) وَهُوَ يُصَلِّيْ (he is in *salat*). This has been strengthened by another *hadeeth* of Abu Musa Ash'ari (R) narrated in saheeh Muslim. Where this time-span has been stated as, هِيَ مَا بَيْنَ أَنْ يَجْلِسَ الْإِمَامُ إِلَى أَنْ تُقْضَى الصَّلاَةُ 'from the time of sitting the *Khateeb* on the pulpit till the *salat* is ended'.[931] Ibnul 'Arabi says, this explanation is more perfect. Because the entire span of this time is of *salat*. This is in conformity with the *hadeeth* of وَهُوَ يُصَلِّيْ (he is in *salat*), both in words and meanings'. This statement has been supported by Imam Baihaqi, Qurtubi, Nabavi and others.[932] So the opinion of the moment for acceptance of *Doa* 'from the time of sitting the *khateeb* on the pulpit till turning in *salam'* is most nearer to the *saheeh hadeeth*.

Remedy of Sleeping: In this significant time for acceptance of *Doa*, especially during *Khutba*, some *musalli* begin to slumber. As a result they cannot feel and grasp anything of the sermon. For its remedy the Prophet (sm) says 'If anyone feels himself drowsy during *Khutba*, then he should make a change in his sitting position.[933] Every *musalli* should help in it one another.

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930. Tirmizi H/491; Muwatta, Abu Daud, Nasaii, Mishkat H/1359, Para: 42 Jum'ah.
931. Muslim, Mishkat H/1358, Para: 42, Jum'ah.
932. Ahmad Muhammad Shakir, Sharah Tirmizi 2/363-64, H/490-91.
933. Tirmizi, Mishkat H/1394, Ch: 4, Salat, Para: 44.

Ehtiati Jum'ah (صلاة الظهر بعد الجمعة احتياطاً):

Ehtiati Jum'ah or *Akheri Zuhr* i.e. four *rak'ats* of *Zuhr* just after the *Jum'ah* prayer that is in practice in this country is a *Bid'at* (innovation) undoubtedly. As because there is no document to say *Zuhr salat* after the *Jum'ah*. Besides, who says the *Jum'ah*, the obligation of saying *Jum'ah* is used to get out of him. Because the *Jum'ah* is the substitute of *Zuhr*. Who says the *Zuhr* after saying *Jum'ah*, he will get no support by the Quran, Sunnah and by any scholar.[934] Whether the *Jum'ah* in the village is lawful or not, some people say both *Jum'ah* and *Zuhr* on this suspicion.

In some countries, the *Musallis* would stand for the further *jama-'at* of *Zuhr* just after the *Jum'ah* prayer. They think it like that if the *Jum'ah* is not accepted, then the *Zuhr* is sure. On the other hand if the *Jum'ah* is accepted, then the *Zuhr* will be a *Nafl*, for which additional virtues will be earned. Though no virtue is earned in a *salat* of doubt and the firm *Niat* (determination) is necessary pre-condition for earning virtues.[935] So, this doubtful *salat* is to be shunned at once.[936] Otherwise for *Bid'ati* practice one will be a sinner.

The Mutazillas, a misguided group, who have the power of administration during the Abbasid caliphate, had introduced this innovation, which is through some later Hanafi Ulama become in vogue among many of the *Sunnis*. Whereas *Jum'ah* has been made obligatory by Allah, and to have doubt about any *Farz* is akin to the *kufr* (disbelief), therefore, knowing all fully, those who are accustomed to say *'Akheri Zuhr'* should repent and should say *jum'ah salat*

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934. Sayid Sabiq, Fiqhus Sunnah 1/227.
935. Muttafaq 'Alaih, Muqaddama Mishkat H/1.
936. Muttafaq 'Alaih, Ahmad etc. Mishkat H/2762, 2773 Ch: 11, 'Businses'.

only. Even in the Hanafi Mazhab about *Ehtiati jum'ah* has been called that 'it is better not to say'.[937]

Sunnat of Jum'ah (سنن الجمعة):

There is no specific *sunnat salat* before the *Jum'ah*. The *Musalli* will say only two *rak'ats* of *Tahiyatul Masjid* and then will sit. If there is time, he will say *nafl salats* as much as possible till sitting the khateeb on the pulpit. After the *Jum'ah salat*, four *rak'ats* of *sunnat* in the mosque or two *rak'ats* in the house should be said. But in the mosque also, four or two *rak'ats* or two and four, total six *rak'ats* of *sunnat* and *nafl* may be said.[938] Ibnu Umar (R) used to say four *rak'ats* of sunnat in one Salam. But in two Salams are also permissible.[939] The *hadeeth* of saying four *rak'ats* by one *Salam* before the *jum'ah* (*khutba*) is *Za'eef*.[940]

Other Information about jum'ah

(معلومات أخرى فى الجمعة)

(1) If one becomes unable to say the *jum'ah salat* for any obligatory situation, then will say the *Zuhr*.[941] If he is in journey he will do *Qasr*. If the number of *musafir* (traveller) is more than one, they will say their *salat* with *qasr* in *jama-'at*.[942] **(2)** If one gets one *rak'at* of *jum'ah salat* with Imam, he will fulfill it by adding another one *rak'at*.[943]

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937. Durre Mukhtar 1/367, Haqeeqatul Fiqh (Bombay: N. D. Revision: Daud Raz), P. 253; Fatawa Nazeeriah (Delhi: 1409/1988), 1/575-80.
938. Muslim, Mishkat H/1166, Para: 30, 'Sunnat salats & its merit'; Tirmizi H/522-23, Ch: 4, Jumah, Para: 24; Mir'at 2/148; Do. 4/142-43.
939. Mir'at 4/257-58.
940. Ibnu Majah H/1129, Ch: 2, Salat, Para: 94, Salat before jum'ah.
941. Fiqhus Sunnah 1/226-27.
942. Fiqhus Sunnah 1/226; Muttafaq 'Alaih, Mishkat H/1334, Para: 41, 'Salat in journey'.
943. Muttafaq 'Alaih, Mishkat H/1412, Ch: 4, Salat, Para: 45, 'Khutba & Salat'.

(3) If he did not get the *ruku* and gets the last sitting, will say four *rak'ats*.[944] That means he will join with the *niyat* of *jum'ah*, but will conclude as the *Zuhr*.[945] By this he will get full virtues of joining at the *jama-'at*.[946] But he has to get *ruku* with *qiam* and *qira-'at-i-Fatiha*. Because without *qira-'at-i-Fatiha* the *salat* would not be proper.[947] This is to note that, 'who gets *Tashahhud,* he gets *salat'* the *Athar* narrated by Ibnu Mas'ood (R) is *Za'eef*.[948] **(4)** The *musallis* will come soon nearer to the *khateeb*, when he takes seat on the pulpit and they will sit facing the *khateeb*. As the Prophet (sm) says, who will sit away regularly, he will enter the Heaven lately, if he enters.[949]

(5) During *khutba* the *musalli* should not sit three-headed (الْحَبْوَةُ) i.e. to keep his legs high laying head on the knees.[950] **(6)** One should not cross by leaping over the *musallis* ahead, but should sit there.[951] **(7)** In *jum'ah* or in any sitting the Prophet (sm) prohibits to sit in the place of any after getting him up from his seat.[952] But should say to all as, إِفْسَحُوْا 'you should extend the place'.[953]

(8) The Prophet (sm) says that, three types of men are used to come in the *jum'ah*. (a) Who comes for nothing and

944. Musannaf Ibnu Abi Shaibah, Baihaqi 3/204; Tabarani Kabeer, Sanad Saheeh; Irwa 3/82.
945. Fiqhus Sunnah 1/235 F.N.
946. Baihaqi, Irwa H/621, 3/81-82.
947. Muttafaq 'Alaih, Mishkat H/822; See the chapter 'to recite sura Fatiha'.
948. Albani, Irwaul ghaleel 3/82.
949. Abu Daud H/1108; Do, Mishkat H/1391, Para: 44; Tirmizi, Mishkat H/1414, Para: 45, 'Khutba & Salat'.
950. Tirmizi, Abu Daud, Mishkat H/1393, Ch: 4, Salat, Para: 44.
951. Abu Daud H/1118, Ch: 2, salat, Para: 238.
952. Muttafaq 'Alaih, Mishkat H/1395, Ch: 4, Salat, Para: 44.
953. Muslim, Mishkat H/1386, Ch: 4, Salat, Para: 44.

he gets the same (b) Who comes for prayer to Allah. Allah gives him or not as he wishes (c) Who comes silently and do not leap over anybody and do not give any trouble to one, it would be *kaffarah* (penalty) for his all (small) vices from this *jum'ah* to the next and three days extended. For this reason Allah says, whoever will come with a good deed, will get virtues of ten times' *(An'am 6/160)*.[954]

5. Salat of Eidayen (صلاة العيدين)

Introduction: The *salat* of *Eidayen* had introduced in the 2nd *hijra* era.[955] *Eidayen* is the two festive days for the Muslim Ummah in a year ordained by Allah. The festival of *Eidayen* will be the holiest and full of religious fervour and solemnity. In pre-Islamic ages, there were customs of observing festivals on the New Year's Day and other days on imitation to others. After migration *(Hijrat)* to Madina, the Prophet (sm) saw that the people of Madina observe two days in a year in festivities and games & sports. Then he said to them,

قَدْ أَبْدَلَكُمُ اللهُ بِهِمَا خَيْرًا مِنْهَا يَوْمُ الْأَضْحَى وَيَوْمُ الْفِطْرِ، متفق عليه–

'In lieu of those two days, Allah has granted two very big festival days for you, these are *Eidul Azha* and *Eidul Fitr*'.[956] Fasting (*Siam*) is forbidden in two *Eid* days and three days after *Eidul Azha*.[957]

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954. Abu Daud, Mishkat H/1396, Para: 44.
955. Mir'at 5/21; Safiur Rahman Mubarakpuri, Ar-Raheequl Makhtoom, (Riadh: Darus Salam 1414/1994). P. 231-32.
956. Abu Daud, Mishkat H/1439, Ch: 4, Salat, Para: 47, Salat of Eidayen.
957. Muttafaq 'Alaih, Mishkat H/2048, Ch: 7, Fasting, Para: 6, 'optional fasting'; Muslim, Mishkat H/2050; Mirat 6/69.

Importance: The *salat* of *Eidayen* is *Sunnat-i-Muakkadah*. It is among the greatest and evident signs of Islam. This is to say in *jama'at* in an open field early in the morning. Only in the holy Masjidul Haram at Ka'ba, the *salat* of *Eidayen* is permitted for its huge area and the narrowness of adjacent areas of the Makkah city.[958] The Prophet (sm) himself used to observe it regularly at Madina on the spacious open field out of the holy mosque and ordered to all Muslims both male and female to attend the *Jama-'at* of *Eidayen*. [959]

Rules: There is no *Azan* or *Iqamat* for *salat* of *Eidayen*. The *Imam* will first say two *rak'ats* of *salat* in *Jama-'at* accompanied with all and then will give *khutba*. A stick should be in the hand of *Imam* during the *khutba*.[960]

According to *saheeh hadeeth* one *khutba* is to be said. There are few *za'eef hadeethes* regarding two *khutbas*. Imam Nabavi (Rh) says, the two *khutbas* in practice has been derived through *Qias* (analogical deduction) on the two *khutbas* of *Jum'ah salat*. The congregational *Doa* sitting after the *khutba*, is also not according to the *Sunnah*. But it is proved that the Prophet (sm) after the end of the *salat* of *Eidayen* would give only one *khutba* in standing position. It included everything of directions, prohibitions, instructions and *Doas*.[961]

In the *Jama-'at* of *Eidayen*, the women will join within the screen behind the males and be covered with big wrappers. In case of scarcity, two will use one wrapper. The *khateeb* will give sermon in the language understandable to most of the *musallis* addressing both male and female explaining the

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958. Mir'at 5/22-23.
959. Fiqhus Sunnah 1/236.
960. Abu Daud H/1145, Sanad Hasan; Do, Mishkat H/1444; Mir'at 5/58.
961. Mir'at 2/330-331; Do. 5/31.

injunctions of the holy Quran and *Saheeh hadeethes*. The women in menstruation will also attend the *khutba* and participate in *Doa*. Ubaidullah Mubarakpuri said, the word دَعْوَةُ الْمُسْلِمِيْنَ stated at the last portion of that *hadeeth* is '*Aam'* (general order). It means, the *khutba,* the advice and *Doa* of the *Imam*. Because no *hadeeth* of the Prophet or practice of *Sahaba-i-keram* regarding congregational *Doa* of *Imam* and *Muqtadis* together after the *salat* of *Eidayen* has been stated.[962]

Information : (1) Due to excessive rainfall or for any fear, if it is considered impossible to go to the field, then the *Jama-'at* of *Eid* could be held in the mosque. The Prophet (sm) used to say *salat* of *Eidayen* in the field of *Bathan* (بَطْحَانٌ) about 500 yards away from the eastern gate of *Masjid-i-Nabavi* and in one occasion only he said *salat* in the mosque due to rainfall.[963] But without any legal cause, on the plea of a big mosque, saying *salat* of *Eidayen* in the mosque is definitely an act of anti *sunnah*. **(2)** If one misses the *Jama-'at* he will say two *rak'ats* of *salat*.[964] **(3)** If one fails to attend the *Eid Jama-'at*, he will say two *rak'ats* of *salat* in *Jama-'at* with the members of his family at home.[965] **(4)** If the *Jum'ah* and *Eid* occurred in the same day, the Prophet (sm) as Imam has said both and for others did not make the *Jum'ah salat* compulsory who had said the *Eid salat*.[966] Of course to observe both is a matter of great virtue no doubt. **(5)** The news of new moon if received before noon after the day, then will take *Iftar* then & there and will say

962. Muttafaq 'Alaih, Mishkat H/1431, Ch: 4, Salat, Para: 47, Salat of two Eids; Mir'at P. 2/331; Do. 5/31.
963. Abu Daud, Ibnu Majah, Mishkat H/1448, Sanad Za'eef; Mir'at 2/327; Do. 5/22; Fiqhus Sunnah 1/237.
964. Mir'at 5/64-65.
965. Bukhari with Fathul Bari, Ch: 13, Eidayen. Para: 25. P. 2/550-51.
966. Fiqhus Sunnah 1/316, Do. 1/236; Naylul Awtar 4/231.

salat in *Jama-'at* going to the field. Otherwise, will say *Eid* at the morning after it.[967]

(6) The claim to observe *Siam* & *Eid* throughout the world at the same day with Makkah is a clear opposition to *hadeeth* and an illogical claim only. As Allah says, فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ 'So whoever of you gets the month (of Ramazan), he must observe fasting of this month' *(Baqarah 2/185).* The Prophet (sm) says, صُومُوا لِرُؤْيَتِهِ، وَأَفْطِرُوا لِرُؤْيَتِهِ 'You observe *Siam* after looking at the crescent and break it after looking'.[968] It is proved by this, that all men throughout the world would mever see the crescent at a time. And it is natural. Because, when the crescent is seen at Makkah at the evening, then at Dhaka the night would be of 3 hours. So how it would claim to them that, you observe *Siam* without looking at the crescent or observe your *Eid*? As a result the *Siam* & *Eid* of Dhaka would have to be observed naturally after one day than Makkah after looking the crescent.[969]

Additional Takbeers (التكبيرات الزوائد):

It is *Sunnat* to shout additional 12 (twelve) *Takbeers* in the *salat* of *Eidayen*.[970] As it is narrated by-

(1) 'A-yesha (R) that,

كَانَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يُكَبِّرُ فِى الْفِطْرِ وَالأَضْحَى فِى الأُولَى سَبْعَ تَكْبِيْرَاتٍ وَفِى الثَّانِيَةِ خَمْسًا سِوَى تَكْبِيْرَتَى الرُّكُوْعِ، رَوَاهُ أبو داؤدَ، وَفِى رِوَايَةٍ لِلدَّارَقُطْنِىِّ: سِوَى تَكْبِيْرَةِ الْإِسْتِفْتَاحِ–

967. Abu Daud, Nasaii, Mishkat H/1450; Mir'at 5/64; Fiqhus Sunnah 1/241.
968. Muttafaq 'Alaih, Mishkat H/1970.
969. See in detail : Monthly At-Tahreek, Rajshahi, Bangladesh, Vol. 8. No. 4. January 2005. Question No : 1/121; Do, Vol. 14. No. 11. August 2011. Question No : 33/433.
970. See in detail in the book namely Masail-i-Qurbani & Aqeeqah (P. 34-43) of the Author.

'The Prophet (sm) used to shout *takbeers* of *Eidul Fitr & Eidul Azha*, seven in the 1st *rak'at* and five in the 2nd *rak'at* except two *takbeers* of *ruku*[971] and except *takbeer-i-tahreemah* at the beginning'.[972]

(2) 'Amr bin Shu'aiyb from his father and he is from his grand father Abdullah bin 'Amr ibnul 'A-ss (R) says,

عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيْهِ عَنْ جَدِّهِ أَنَّ رَسُوْلَ اللهِ صَلَّى اللهُ عَلَيْهِ وَ سَلَّمَ كَبَّرَ فِى الْعِيْدَيْنِ الْأَضْحَى وَالْفِطْرَ ثِنْتَىْ عَشَرَةَ تَكْبِيْرَةً فِى الْأُوْلَى سَبْعًا وَفِي الْأَخِيْرَةِ خَمْسًا سِوَى تَكْبِيْرَةِ الْإِحْرَامِ، وفى رواية: سِوَى تَكْبِيْرَةِ الصَّلاَةِ، رواه الدارقطنى والبيهقى–

'The Prophet (sm) used to shout twelve *takbeers* in Eidayen of *Azha & Fitr,* seven in the 1st *rak'at* without *takbeer-i-tahreemah* and five in the 2nd *rak'at*. In another narration stated that, 'It was without the *takbeer* of *salat*'.[973]

About this *hadeeth* both the compilers of *Tuhfa & Mir'at* said, الظاهر أن حديث عبد الله بن عمرو أصح شيئ فى الباب 'it is evident that, the *hadeeth* narrated by Abdullah bin 'Amr is most purest in this matter'.[974]

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971. Abu Daud H/1149-50, Ch: 2, Salat, Para: 251, Takbeer of two Eids, Sanad Saheeh.
972. Daraqutni (Beirut : 1417/1996) H/1704, 1710, Sanad Saheeh; Albani, Irwaul Ghaleel H/639, see commentary, 3/107-08; Baihaqi 3/287.
973. Daraqutni H/1712, 1714, Ch: Eidayen, Sanad Hasan; Baihaqi 2/285. The last portion of hadeeth comes in Daraqutni & Baihaqi. Besides, the hadeeth has been narrated in Abu Daud H/1151, 'Saheeh'; Ibnu Majah H/1278, 'Hasan Saheeh'; Albani, Saheeh Abu Daud H/1020; Saheeh Ibnu Majah H/1063.
974. Tuhfatul Ahwazi 3/82; Mir'a-tul Mafa-teeh 5/55. Imam Shawkani (Rh) has quoted ten differences of opinion about additional takbeers of Eidayen and opined about twelve takbeers as 'most priority of all' (أرجح الأقوال). See Naylul Awtar 4/257.

Shaikh Albani (Rh) opined about this *hadeeth* as *Hasan*. Imam Ahmad, Imam Bukhari and his teacher Ali Ibnul Madeeni said as *Saheeh*. Neemvi said, the pivot (مـــدار) of Sanad of this hadeeth is Abdullah Ibnu Abdur Rahman At-Ta-ifee. Some scholars opined about him as *Za'eef*. The compiler of Mir'at said, it may not pay heed to the opinions of any one after the opinion of most honourable figures (جهابـــذة) of *hadeeth* leateraturе as Imam Ahmad, Imam Bukhari, Ali Ibnul Madeeni and as like of them. Mujtahid Imams have taken proof from this *hadeeth*. Ibnu 'Adi said, the *hadeeth* of 'Amr bin Shu'aiyb from Abdur Rahman At-Ta-ifee is very firm (مـــستقيمة). Hafez Iraqi said, the *Sanad* of this *hadeeth* is able to take as proof (إســـناده صـــالح). The commentator of Tirmizi, the compiler of Tuhfa said,

فالحاصل أن حديث عبد الله بن عمرو حسن صالح الاحتجاج و يؤيده الأحاديث التى أشار إليها الترمذى-

'The gist of all is that, the *hadeeth* of Abdullah bin 'Amr is *Hasan* and able to take as proof and strengthen it all of that *hadeethes* to which Imam Tirmizi has hinted'.[975]

(3) Katheer bin Abdullah from his father and he is from his grand-father 'Amar bin 'Awf Al-Muzani (Badri Sahabi) says,

عَنْ كَثِيْرِ بْنِ عَبْدِ اللهِ عَنْ أَبِيهِ عَنْ جَدِّهِ أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ كَبَّرَ فِي الْعِيْدَيْنِ فِي الْأُوْلَى سَبْعًا قَبْلَ الْقِرَاءَةِ وَفِي الْآخِرَةِ خَمْسًا قَبْلَ الْقِرَاءَةِ، رواه الترمذىُّ وابنُ ماجه-

'The Prophet (sm) used to shout seven *takbeers* in the 1st *rak'at* of *Eidayen* before the *qira-'at* and five *takbeers* in the

975. Abdur Rahman Mubarakpuri, Tuhfatul Ahwazi Sharah Jame' Tirmizi (Madina : Maktaba Salafiyah 1384/1964) 3/85; Ibnu qudamah, Al-Mughni 2/238.

2nd *rak'at* before the *qira-'at.*[976] Imam Tirmizi (Rh) about the *hadeeth* narrated above by Katheer bin Abdullah said,

حَدِيثُ جَدِّ كَثِيرٍ حَدِيثٌ حَسَنٌ وَهُوَ أَحْسَنُ شَيْءٍ رُوِيَ فِي هَذَا الْبَابِ عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ-

Meaning: The *'sanad'* (chain of narrators) of the *hadeeth* is *'Hasan'* (pleasing), and this is the 'most agreeable' narrative of all in this regard from the prophet (sm)'.[977] Besides, he says that,

قَالَ أَبُوْ عِيْسَى سَأَلْتُ مُحَمَّدًا يَعْنِي الْبُخَارِيَّ عَنْ هَذَا الْحَدِيْثِ فَقَالَ: لَيْسَ فِيْ هَذَا الْبَابِ شَيْئٌ أَصَحَّ مِنْ هَذَا وَبِهِ أَقُوْلُ، نقله البيهقي في السنن الكبري-

'I asked my teacher Imam Bukhari (Rh) about it and he answered to me that, 'about the additional *takbeers* of the *salat* of *Eidayen* there is no more *saheeh riwayat* i.e. pure narrative than this and I also give verdict with it'.[978]

With takbeer-i-tahreemah or not ?

Imam Malek and Ahmad (Rh) said, seven *takbeers* including *takbeer-i-tahreemah* in the 1st *rak'at.* On the other hand Imam Shafe'ii, Awza'ii, Ishaque, Ibnu Hazm and such other scholars maintioned it without *takbeer-i-tahreemah* for the 1st *rak'at.* Ubaidullah Mubarakpuri said, 'this is most clear and definite that it was without *takbeer-i-tahreemah*'.[979]

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976. Jame' Tirmizi (Delhi: 1308 A.H), P. 1/70; Mishkat H/1441, Para: 47, Salat of two Eids; Albani, Tirmizi H/536; Saheeh Tirmizi H/442; Ibnu Majah H/1279, Ibnu Majah H/1064; Mir'at H/1456, 5/46-48.
977. Tirmizi (Delhi: 1308 A. H.), 1/70, Albani, Saheeh Tirmizi H/442, Ibnu Majah (Beirut: N.D) H/1279.
978. Baihaqi, (Beirut: N.D) 3/286; Mir'at 2/339; Do. 5/50-51.
979. (والأظهر بل المتعين أنها من دونها) Mir'at 2/338; Do, 5/46.

As because **(1)** The *takbeer-i-tahreemah* is *Farz*, which is applicable to all of the *salats*. But this is *sunnat* and additional, which is applicable only to the *salat* of *Eidayen*. **(2)** Sa‘eed ibnul ‘Aas the Governor of Kufa asked Abu Musa Asha‘rii (R) as to how the Prophet (sm) has given *takbeers* of *Eidayen*,[980]not he asked there about *takbeer-i-tahreemah*. **(3)** *Athars* has been narrated from Ibnu Abbas (R) as his personal *‘amal* (practice) of 7, 9, 11, 12 & 13 *takbeers* as *Saheeh*. Albani says, the narration of twelve *takbeers* of him is purest to me’. Besides, it is seemed by the regular practice of Abbasid caliphs on twelve *takbeers* that the practice of Ibnu Abbas (R) was of twelve.[981] Now if with *takbeer-i-tahreemah* (8+5) 13 *takbeers* are counted, then there will be no conflict between *saheeh hadeeth* and *Athar* stated above. Rather both of them may be practiced. **(4)** The *‘amal* of the Prophet (sm) is undoubtedly preferable than the *‘amal* of a *Sahabi.* **(5)** Sheikh Albani (Rh) has considered those *takbeers*, as additional *takbeers* for *Eidayen* particularly.[982] Therefore, these should be treated as additional *takbeers* and these should be made before the *Qira-’at* and not before the ‘*Sana’* i.e. *Doa-i-Istiftah*. As because those *takbeers* have been asked to say before *Qira-’at* (قبل القراءة) in the *hadeeth*. **(6)** If the additional *takbeers* are given after the *Sana*, then it would be easy to make these distinctly separate from the *Farz takbeer-i-tahreemah*. **(7)** The *Athar* of reading *Hamd*, *Sana* and *Darood* after every additional *takbeer* that has been narrated by Ibnu Mas‘ood (R) is his personal *‘amal* (practice).[983] There is no instance

980. Abu Daud, Mishkat H/1443, Para: 47, Salat of two Eids.
981. Albani, Irwaul Ghaleel 3/112.
982. Irwaul Ghaleel 3/113.
983. Tabarani, Irwaul Ghaleel H/642, 3/114.

of such *'amal* from the Prophet (sm) or from any other *Sahabis*.[984]

It is evident by the discussion above that it is *sunnat* to shout additional twelve *takbeers* by seven in 1st *rak'at* and five in 2nd *rak'at* except the *Farz takbeers* of *tahreemah* & *ruku* etc.

Four caliphs with twelve:

The four pious caliphs and seven best *Tabe'ii Faqeehs* of Madina, caliph Umar bin Abdul Aziz and almost all of the *Sahabis*, *Tabe'iis*, three *Imams* and other renowned Imams and Imam Abu Yusuf and Muhammad (Rh), the two grand disciples of Abu Haneefah (Rh), practised twelve *takbeers*. Two famous Hanafi scholars of India, Abdul Hai Lucknawi and Anwar Shah Kashmeeri have supported twelve *takbeers*.[985]

Six *takbeers* in vogue: The Prophet (sm) has said *salat* of *Eid* in six *takbeers*, has got no *Saheeh* or *Za'eef*, clear and definite *Marfu hadeeth* to this effect. The *hadeeth* narrated in Miskhat, 'Like the four *takbeers* of *Janazah*'[986] and in Musannaf Ibnu Abi Shaibah of 'nine *takbeers*'[987] is virtually the statement of Ibnu Mas'ood (R) of his own. He did not relate it to the Prophet (sm). Moreover, everybody of the scholars considered the *sanad* of that narrative as *Za'eef*.[988] So, there remains doubt as to what was the actual practice (*'amal*) of Ibnu Mas'ood (R). Imam Baihaqi (Rh) said,

هَذَا رَأْىٌ مِنْ جِهَةِ عَبْدِ اللهِ رَضِىَ اللهُ عَنْهُ وَالْحَدِيْثُ الْمُسْنَدُ مَعَ مَا عَلَيْهِ مِنْ عَمَلِ الْمُسْلِمِيْنَ أَوْلَى أَن يُّتَّبَعَ وَبِاللهِ التَّوْفِيْقِ–

984. Baihaqi 3/290-91; Mir'at 2/342; Do, 5/51; Nayl, 4/253-57.
985. Mir'at 2/338, 341; Do. 5/46, 52.
986. Abu Daud, Mishkat H/1443. Para: 47, 'Salat of two Eids'; Hadeeth Za'eef.
987. Musannaf Ibnu Abi Shaibah (Bombay: 1979) P. 2/173.
988. Baihaqi 3/290; Nayl 4/254, 256; Mir'at 5/57; Albani, Mishkat H/1443.

Meaning: This is a personal opinion of Abdullah ibnu Mas'ood. Therefore, the *Marfu hadeeth* from the Prophet (sm) that remains to be practiced upon by the Muslims (i.e. twelve *takbeers*) is better to follow.[989]

Taveel (Misinterpretation) **for six :** There is a *'Taveel'* (تأويل) of the *Za'eef hadeeth* narrated above, i.e. 'like the four *takbeers* of *Janazah'*,[990] that is, four *takbeers* with *takbeer-i-tahreemah* before the *qira-'at* in 1st *rak'at* and four *takbeers* in 2nd *rak'at* with the *takbeer* of *ruku* after the *qira-'at*, of which if the two *Farz takbeers* of *tahreemah* and *ruku* are omitted, then it becomes six (3+3). Though there is no mention of omission of any *takbeer* and no mention of before and after the *qira-'at* in the *za'eef hadeeth* above.

Similarly from 'nine *takbeers'* narrated in Musannaf (*Bombay 1979, 2/173*), if *takbeer-i-tahreemah* and two *Farz takbeers* of *ruku* in two *rak'ats* are omitted, then become six additional *takbeers*. In this way by making *'Taveel'*, six *takbeers* have been made, for which, Allah and His messenger (sm) did not give permission to anyone.

Ibnu Hazm Andalusi (Rh) says, the statement of 'four *takbeers* like *janazah'* if it is considered as *saheeh*,[991] yet there is no proof for six *takbeers*. Because there is nothing about four *takbeers* with *takbeer-i-tahreemah* in 1st *rak'at* and with *takbeer* of *ruku* in 2nd *rak'at* and in before the *qira-'at* in 1st *rak'at* and after the *qira-'at* in 2nd *rak'at*. But it is clear that

989. Baihaqi 3/291; Mir'at 5/51.

990. Abu Daud, Mishkat H/1443, Para: 47, Salat of two Eids.

991. Such as Tahavi, Sharah Ma'-nil A-tha-r P. 6/25; Albani, Saheehah H/2997; Abu Daud H/1153; Though he opines it as Za'eef in his tahqeeq of Mishkat (H/1443; Beirut : 3rd edn. 1405/1985) and in his latest tahqeeq of it (Hidayatur Ruwat ila takhreeji Aha-deethil Masa-beeh wal Mishkat; Dammam K.S.A. 1st edition : 1422/2001), H/1388, 2/121.

the four *takbeers* as *janazah* will be in every *rak'ats* of *salat* of *Eid* (as extra *takbeers*).[992]

Nevertheless, if all would have practised on 12 *takbeers* on the basis of clear *saheeh hadeethes*, then at least in two *Eid* festivals in the year, the *Sunni* Muslims of the world could say their *salat* unitedly. But we have made the religious people divided on the pretext of religion. Though there is no legal basis of it in the *Shari'ah*.

Procedure of the salat of Eidayen (كيفية صلاة العيدين):

In the 1st *rak'at* after *takbeer-i-tahreemah* and after reading *Sana* (*Doa* of *istiftah*) will give seven additional *takbeers* successively, very calmly with small recess after every *takbeer*. Thereafter with *A'oozubillah & Bismillah* the *Imam* will recite *sura Fatiha* and another *sura loudly,* while the *Muqtadis* will read silently the *sura Fatiha* only. After standing in 2nd *rak'at*, will give five *takbeers* calmly and successively and then will read *sura Fatiha* with only *Bismillah* and another *sura* loudly, while the *Muqtadis* will read silently the *sura Fatiha* only.

At this time in the first *rak'at* will read *sura Qaf* or *A'la* and in the second *rak'at* will read *sura Qamar* or *Gha-shiah*.[993] Other *suras* are also permissible.[994] In each *takbeer* the hands should be raised upto shoulder and fixed on the chest placing right hand on the left. If one forgets to say additional *takbeers* or makes a mistake in counting, then would not be said a new and it does not require any *sijdah-i-saho*.[995]

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992. Ibnu Hazm, Muhalla (Beirut : Darul Fikr, N.D) 5/84.
993. Muslim, Mishkat H/840-41, Ch: 4, Salat, Para: 12, 'Recitation in Salat'.
994. Abu Daud H/818, 820, 859.
995. Mir'at H/1457, P. 2/341; Do. see commentary of H/1455, P. 5/53-54; Irwa 3/113.

6. Salat of Janazah (صلاة الجنازة)

Rule : The *salat* of *Janazah is Farz-i-Kifayah* on every Muslim *Ahl-i-qibla*.[996] That is if some one among the Muslims says the *Janazah salat*, then the *Farz* would have been observed. If does not say anybody, then every body will be responsible for it. Like other *salats* the ablution, the *Qibla* and the covering of *Satars* (hidden places of the body) etc. are the pre-requisites for *salat-i-Janazah*. But the difference is that, for *salat-i-Janazah* there is no *ruku*, *sijdah* and sitting and for this *salat* has no specific time. It can be said in any time of the day and night and even in three forbidden times also.[997]

Wajibs (compulsory deeds)**:** These are six : (1) Saying *salat* in standing position (2) Giving four *Takbeers* (3) Reciting of *sura Fatiha* (4) Reading of *Darood* (5) To pray for deceased in open heart and (6) Turning with *Salam.*

Sunnats (less to be compulsory)**:** These are five: (1) Saying *salat* in *Jama-'at* (2) To form three rows in minimum (3) The *Imam* or alone to stand along the head of a male and the waist of a female dead body (4) To recite another *sura* than *Fatiha* and the *Doas* narrated in the *hadeeth* (5) After the end of *salat* to remain standing till the dead body is lifted.[998] All the rest are *Mustahab* (desirable). If out of mistake it becomes three *takbeers,* then *Imam* will give fourth *takbeer*. If any *Muqtadi* misses any *takbeer,* then he

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996. Ibnu Majah H/1526, Ch: 6, Janaiz, Para: 31, Salat on Ahl-i-qibla; Fiqhus Sunnah 1/271, 279-80.
997. Ibnu Majah H/1519; Fiqhus Sunnah 1/82-83, 271.
998. Ibnun Najjar al-Futoohi, Sharhul Muntaha (Beirut: Dar Khizr 1419/1998) 3/55-67; Nasaii H/1987, 89.

will give the *takbeer* and then will turn in *salam*. If he does not do, there is no harm in it.[999]

Merits (Fazilat)**:** The Prophet (sm) declares that, 'the person who participates in *a salat of Janazah* with *Iman* (faith) and in the hope of *thawab* (virtue) and comes back after the burial is complete; he earns virtues equal to two *Qeera-ts*. Each *Qeera-t* is equal to the mount *Uhud* in measure. The person who comes back after saying *salat-i-Janazah* only, he gets the *thawab* equal to one *Qeera-t*.[1000]

Standing in rows: To form rows behind the Imam joining shoulder with shoulder and foot with foot.[1001] In this time the sleeves make free and the trouser puts upward the ankle.[1002] Keeping away the shoes and sandals is not necessary. If there is any dirt under it, then it will be enough to rubb it on the soil.[1003] To get the leg out of shoe or sandal and then to put on it is a matter of folly. The dead body should be kept to the *qibla* side keeping head to the north.[1004] If the deceased is a male one, then the *Imam* will stand along its head and if a female, then along its waist.[1005] If the deceased are more than one and both male and female, then the dead body of the male is to be kept in near

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999. Fiqhus Sunnah 1/277.
1000. Muttafaq 'Alaih, Mishkat H/1651, Ch: 4, Salat, Para: 5, 'Salat of Janazah'.
1001. Muttafaq 'Alaih, Mishkat H/1652, 57, 58. This is to note that, the dead body of the Prophet (sm) was led down in His bed room and the people said Janazah there seperately. Most probably none would make himself Imam due to show honour to the Prophet (sm). At first was the male, then female and the boys at the end' (Sharhul Muntaha 3/55; Sirat Ibnu Hisham 2/664; Ibnu Majah H/1628, Ch: 6, Janaiz, Para: 65).
1002. Bukhari, Mishkat H/4314, Ch: 22, Dress.
1003. Abu Daud H/385-87, Tirmizi H/400, Mishkat H/503, Ch: 3, Cleanness, Para: 8.
1004. Albani, Talkheesu Ahkamil Janaiz (Dar Salafiyah, Kuwait: 1st edn. 1402/1982), P. 64.
1005. Tirmizi, Abu Daud, Mishkat H/1679.

front to the *Imam* and the dead body of the female is to be placed after it. If it is of a child and a woman, then the dead body of the child is to be kept first and then of the woman after it.

It is *Mustahab* (desirable) to form three rows behind the *Imam*.[1006] The successors of deceased and honoured religious persons will stand nearer to the Imam at the 1st row. If the *Muqtadis* are four, then they will stand in two rows of two in each.[1007] Except the *Imam*, if there is a male and a female, then the male one will stand behind the *Imam* and the female one will stand behind him. If the *Muqtadi* is a single one, then he will stand behind the *Imam*. If there is none, then alone will say the *salat* of *Janazah*.[1008] But the virtuous *musallis*, who are free from the beliefs of *Shirk* & *Bid'at*, how much the number of them increases, that will be useful to the deceased and their *Doa* will be accepted.[1009]

Imamat (leadership in prayer)**:** If the deceased person advices at his death-time for some Allah-fearing & righteous one, he will be *Imam* of his *salat-i-Janazah*. If not, the *Ameer* or his representative or a qualified near relation of the deceased or the *Imam* of the local mosque or some other *Muttaqi Alim* (Allah-fearing religious scholar) will lead the *salat-i-Janazah* as *Imam*. The deceased may advices for two persons also.[1010]

Description of the Salat of Janazah (صفة صلاة الجنازة)

In the *salat* of *Janazah* there shall be four *takbeers*. From five to nine *takbeers* are proved. But the *hadeethes* of four *takbeers* are purest and more in number. *Muqtadis* will say

1006. Abu Daud H/3166, Sanad 'Mouqoof Hasan'; Do, Mishkat H/1687, Ch: 5, Janaiz, Para: 5; Talkhees, Mas'ala-65, P. 50.
1007. Muslim, Mishkat H/1088, Ch: 4, Salat, Para: 24; Sharhul Muntaha 3/55-59.
1008. Hakem 1/365, Baihaqi 4/30-31; Talkhees P. 50-51.
1009. Muslim, Mishkat H/1660-61, Ch: 5, Janaiz, Para: 5.
1010. Sharhul Muntaha 3/56-57; Baihaqi 4/28-29.

takbeer following to *Imam.*[1011] After making *Niyat* i.e. the determination of *Janazah* in mind, will utter first *takbeer* loudly and will raise two hands up to the shoulder level and will fix on the chest placing right hand on the left and will not say '*Sana*' (*Doa* of *Istiftah*).[1012] The *hadeeth* of placing hands under the navel is unanimously *Za'eef.*[1013] Anas, Ibnu Umar, Ibnu Abbas (R) would raise their hands in every *takbeer.*[1014] Then will recite *sura Fatiha* with *A'oozubillah* and *Bismillah* and then will recite another *sura.*[1015] Thereafter he will utter 2nd *takbeer* and will read *Darood-i-Ibraheemi*, which would be read after '*Attahiatu*'. Then will utter 3rd *takbeer* and read the following *Doas* of *janazah*. Then with the 4th *takbeer* will turn in *Salam*, 1st to the right and then to the left. It is also permissible to turn in *Salam* once to the right only.[1016]

The *salat* of *Janazah* can be said either loudly or silently.[1017] If the *Imam* says it loudly then the *Muqtadis* will read only *sura Fatiha* silently with *A'oozubillah* and *Bismillah* and then will read *Darood* and other *Doas* silently. But if it is said silently, then the *Muqtadis* will read *sura Fatiha* and a *sura* and other *Doas* silently.

To be done before Janazah: The first duty for a deceased before *Janazah* is to arrange for repayment of his debt. For this, if all properties of the deceased are to be sold, that should be done. But if there is nothing to repay, then his near relations, society, organization or the government will bear the responsibility.[1018]

1011. Muttafaq 'Alaih, Mishkat H/1652; Talkhees P. 54.
1012. Sharhul Muntaha 3/60; Talkhees P. 101.
1013. Talkhees P. 54; Sifatu Sala-tin Nabi P. 69 F. N.
1014. Naylul Awtar 5/70-71.
1015. Bukhari 1/178, H/1335, Ch: 23, Janaiz, Para: 65; Mishkat H/1654; Nasaii H/1989; Talkhees P. 54.
1016. Talkhees P. 44-57; Musannaf ibnu Abi Shaibah, Irwa H/734, 1/181.
1017. Bukhari, Muslim, Mishkat H/1654-55; Nasaii H/1989, 1991.
1018. Muttafaq 'Alaih, Mishkat H/2913, Ch: Business, Para: 9.

Caution about Janazah :

Grave sinners such as adulterous, addicted, thief-robber-terrorist, self murderer, misbegotten, grave & idol worshipper, polytheistic and innovator, untill & unless he declares openly his infidelity and who misappropriates the trust, the *janazah* of these kind of muslim will have not to say any man of leadership and Allah-fearing *Ulama*. But will say the general people.[1019]

The Prophet (sm) personally did not say *salat-i-janazah* of a person who is a debtor, who committes suicide, who misappropriates the *Baitul Ma-l* (i.e. public fund) or the Property of others, but asked others to say his *Janazah*.[1020] 'This was out of teaching morality by Him'.[1021]

(1) In the battle of Khaibar or Hunayn one of the companions of the Prophet (sm) was fighting with great bravery. Peoples praise about him highly. But the Prophet (sm) forecasts that he is among the dwellers of the Hell. Then one of the people follows him in secret. Afterwards it is seen that the man had been wounded in the battle and after being unable to bear the suffering, he commits suicide by his own weapon. Then the man who follows him, comes back to the Prophet (sm) and said, I give evidence that, you are the messenger of Allah. Then the Prophet (sm) gives sermon to the people that some one acts as a dweller of the Heaven, but at the time of death he becomes the dweller of the Hell and someone acts as a dweller of the Hell, but at the time of death, he becomes the dweller of

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1019. Buloogh ul Maram H/542, See commentary.
1020. Bukhari, Mishkat H/2909; Muslim H/2309, Bulughul Maram H/542; Muwatta, Mishkat H/4011, Ch: 19, Jihad, Para: 7.
1021. (وَكَانَ ذَلِكَ مِنْهُ أَدَبًا) Ibnu Majah H/1526, Ch: 6, Janaiz, Para: 31, Salat on Ahle Qibla.

the Heaven. Then He said, إِنَّ اللهَ يُؤَيِّدُ هَذَا الدِّينَ بِالرَّجُلِ الْفَاجِرِ Truly Allah help this *Deen* (religion) by the vicious one.[1022]

Allah says, وَلاَ تَقْتُلُوْا أَنْفُسَكُمْ إِنَّ اللهَ كَانَ بِكُمْ رَحِيْمًا 'Do not kill yourselves. Truly Allah is most merciful to you' *(Nisa 4/29)*.

(2) In the battle of Khaibar, one of the companions of the Prophet (sm) was killed. Then He directed that صَلُّوْا عَلَى صَاحِبِكُمْ 'you say *salat* of *janazah* to your companion'. But when he feels their unhappiness, He said, إِنَّ صَاحِبَكُمْ غَلَّ فِىْ سَبِيْلِ اللهِ 'your companion has embezzled in the path of Allah'. Later on a small pierced stone of locket of necklace (خَرَزٌ) of Jews was found in his goods, (from the war-spoils), the price of that was less than two Dirhams i.e. silver coin.[1023]

(3) *Mid'am* (مِدْعَم) a servant of the Prophet (sm), who was gifted to Him, when had been killed in the battle of Khaibar and the fellows welcomed him of Heaven, the Prophet (sm) said with anger that, 'Never! By Allah! in whose hand my life is laid, the rapper he took from the war-spoils, surely it will burn him in the Hell'.[1024]

(4) In another *hadeeth* it is stated that the soul of a believer is hung with his debts, and he will not enter the Heaven, until and unless it is repaid.[1025]

1022. Bukhari, Fathul Bari H/4202-03; Abu Na'eem Isfahani, Dulailun Nabuwat H/259.

1023. Muwatta, Abu Daud, Nasaii, Mishkat H/4011; Ibnu Majah H/2848, Sanad Saheeh, said Shu'aib Arnawoott, See F. N. of Za-dul Ma'a-d (Beirut 1416/1996) 3/98, but Albani opined as Za'eef; Ahmad H/17072, Mostly Hasan, (مُحْتَمِلٌ لِلتَّحْسِيْنِ) said Arnawoott; Nayl 5/48; Albani, Talhkees P. 44.

1024. Muttafaq 'Alaih, Mishkat H/3997, Ch: 19, Jihad, Para: 7.

1025. Tirmizi, Ibnu Majah, Daremi, Ahmad, Mishkat H/2915, 2929.

(5) Those who deceive his partner or misappropriate the land of other by force or by cheating, his janazah should not be said by any pious *Alim*. As because the Prophet (sm) says, مَنْ أَخَذَ شِبْرًا مِنَ الْأَرْضِ ظُلْمًا فَإِنَّهُ يُطَوَّقُهُ يَوْمَ الْقِيَامَةِ مِنْ سبع أَرضين 'who occupies the land of other unjustly, the seven beds of the Earth will be shackled to his neck at the Day of judgement'.[1026] In another statement He says, مَنْ أَخَذَ أَرْضًا بِغَيْرِ حَقِّهَا كُلِّفَ أَنْ يَّحْمِلَ تُرَابَهَا الْمَحْشَرَ '...He will be compelled to carry on his head the load of that land at the Day of Resurrection'.[1027]

The above mentioned persons are grave sinners. But when the person who gives up *salat* wilingly has been regarded in *hadeeth* as *'kafir'* (sacreligious),[1028] then how his *Janazah* can be said? May Allah guide us to the right path -*Ameen*.

Doa of Janazah (دعاء الجنازة):

Among many others the following *Doa* is most popular:

١- اَللَّهُمَّ اغْفِرْ لِحَيِّنَا وَمَيِّتِنَا وَشَاهِدِنَا وَغَائِبِنَا وَصَغِيْرِنَا وَكَبِيْرِنَا وَذَكَرِنَا وَأُنْثَانَا، اَللَّهُمَّ مَنْ أَحْيَيْتَهُ مِنَّا فَأَحْيِهِ عَلَى الْإِسْلاَمِ وَمَنْ تَوَفَّيْتَهُ مِنَّا فَتَوَفَّهُ عَلَى الْإِيْمَانِ، اَللَّهُمَّ لاَ تَحْرِمْنَا أَجْرَهُ وَلاَ تَفْتِنَّا بَعْدَهُ-

(1) Pronunciation: *Alla-hummaghfir lihaiyena wa Maiyetina, wa Sha-hidina wa Gha-ibina, wa Sagheerina wa Kabeerina, wa Zakarina wa Untha-na. Alla-humma man Ahyaitahu minna Fa'ahyihi 'alal Isla-m, wa man Tawaffaitahu*

1026. Muttafaq 'Alaih, Mishkat H/2938, Ch: 11, Business, Para: 11.
1027. Ahmad, Mishkat H/2959, Ch: 11, Business, Para: 11; Saheehah H/242.
1028. Muslim, Mishkat H/569, Tirmizi, Nasaii, Ibnu Majah, Mishkat H/574, 79-80; see in detail, Ch: 'The order against abstainer from salat' of this book.

minna Fatawaffahu ‘alal Iman. Alla-humma La Tahrimna Ajrahu wala Taftinna Ba‘dahu’.

Translation: Oh Allah! forgive us all of our living and our dead, our present (in this *Janazah*) and absent, our youngers and elders, our male and female. Oh Allah! whomsoever among us you will keep alive, keep him on *Islam*. And whomsoever you like to demise, demise him on *Iman*. Oh Allah! do not deprive us of our rewards (for supplicating for) this deceased and do not throw ourselves in mischiefs after him.[1029]

(2) Another important *Doa* which may be added to the 1st one especially for the deceased. Such as-

٢– اَللَّهُمَّ اغْفِرْلَهُ وَارْحَمْهُ وَعَافِهِ وَاعْفُ عَنْهُ وَأَكْرِمْ نُزُلَهُ وَوَسِّعْ مَدْخَلَهُ، وَاغْسِلْهُ بِالْمَاءِ وَالثَّلْجِ وَالْبَرَدِ، وَنَقِّهِ مِنَ الْخَطَايَا كَمَا يُنَقَّي الثَّوْبُ الْأَبْيَضُ مِنَ الدَّنَسِ، وَأَبْدِلْهُ دَارًا خَيْرًا مِّنْ دَارِهِ وَأَهْلاً خَيْرًا مِّنْ أَهْلِهِ وَزَوْجًا خَيْرًا مِّنْ زَوْجِهِ، وَأَدْخِلْهُ الْجَنَّةَ وَأَعِذْهُ مِنْ عَذَابِ الْقَبْرِ وَ مِنْ عَذَابِ النَّارِ–

Pronunciation: *Alla-hummaghfir lahu warhamhu wa ‘A-fihi wa‘fu ‘anhu wa Akrim Nuzhulahu wa wassi‘ Madkhalahu, Waghsilhu bil ma-i wath-thalji wal baradi; Wa Naqqihi minal Khat-aya Kama Unaqqath Thawbul abyazu minad Danasi; wa Abdilhu Da-ran Khairam min Da-rihi, wa Ahlan Khairam min Ahlihi, wa Zhawjan Khairam min zhawjihi; Wa Adkhilhul Jannata wa A‘izhu min ‘Aza-bil qabre wa min ‘Aza-bin Na-r’.*

Translation: Oh Allah! pardon him and be kind to him. Keep him in safe and forgive his sins. You give him honourable hospitality. Make his grave wider. You wash him with water, dew and snow and clean down his sins as would be clean white cloth from dirts. You give him in

1029. Ahmad, Abu Daud, Tirmizi, Mishkat H/1675, Ch: 5, Janazah, Para: 5.

exchange better house than his house in this world and better family than his family here and a better pair than his pair. You admit him into Heaven and save him from the sufferings of the grave and from the sufferings of the Hell.[1030]

٣- اَللَّهُمَّ إِنَّ فُلاَنَ بْنَ فُلاَنٍ فِيْ ذِمَّتِكَ وَحَبْلِ جِوَارِكَ، فَقِهِ مِنْ فِتْنَةِ الْقَبْرِ وَعَذَابِ النَّارِ وَأَنْتَ أَهْلُ الْوَفَاءِ وَالْحَقِّ، اَللَّهُمَّ اغْفِرْلَهُ وَارْحَمْهُ إِنَّكَ أَنْتَ الْغَفُوْرُ الرَّحِيْمُ-

(3) Pronunciation: *Alla-humma Inna Fula-nabna Fula-nin fee Zimmatika wa Habli Jiwa-rika, Fa qihi min Fitnatil Qabri wa 'Aza-binna-ri, wa Anta Ahlul wafa-i wal-Haqqi. Alla-hummaghfirlahu warhamhu, Innaka Antal Ghafoorur Raheem.*

Translation: Oh Allah! the certain deceased son of certain is under your care and under your guaidance. So, you save him from mischiefs of the grave and punishment of the Hell. You are the owner of promise and truth. Oh Allah! pardon him and grant kindness to him. Verily you are forgiving and merciful'.[1031]

(٤) اَللَّهُمَّ عَبْدُكَ وَابْنُ أَمَتِكَ احْتَاجَ إِلَى رَحْمَتِكَ، وَأَنْتَ غَنِيٌّ عَنْ عَذَابِهِ، إِنْ كَانَ مُحْسِنًا فَزِدْ فِي حَسَنَاتِهِ، وَإِنْ كَانَ مُسِيْئًا فَتَجَاوَزْ عَنْهُ-

(4) Pronunciation: *Alla-humma 'Abduka wa ibnu Amatika, ihta-ja ila Rahmatika wa anta ghaniyun 'an 'Aza-bihi. In ka-na Muhsinan Fazid fee Hasana-tihi, wa in ka-na Musee'an, Fa Taja-waz 'anhu.*

Translation: Oh Allah! the deceased is your slave and he is offspring of your slave-woman. He is the beggar of your kindness. You are not bound to give him punishment. So if

1030. Muslim H/2234; Mishkat H/1655.
1031. Abu Daud, Ibnu Majah, Mishkat H/1677.

he is virtuous one, increase his virtues and if he is evil-doer, then you pardon him.[1032]

(5) If the deceased is a child, then after reading *sura Fatiha*, *Darood* and the 1st *Doa* of *Janazah,* add the following *Doa*:

٥- اَللّٰهُمَّ اجْعَلْهُ لَنَا سَلَفًا وَّ فَرَطًا وَّ ذُخْرًا وَّ أَجْرًا-

Pronunciation: *Alla-hummaj'alhu lana Salafaon wa Farataon wa Zukhraon wa Ajran'*. With *'Lana'* may be added *'wa li Abawaihi'* (And for his parents).[1033]

Translation: Oh Allah! accept this child for us (and for his parents) as a prior, advanced and source and as a gift for the life hereafter.[1034]

Manners of Doa of Janazah (آداب دعاء الجنازة):

The Prophet (sm) says, إِذَا صَلَّيْتُمْ عَلَى الْمَيِّتِ فَأَخْلِصُوْا لَهُ الدُّعَاءَ- 'When you say *salat* of *Janazah*, you pray for the deceased with open heart'.[1035] So, the deceased may good or bad, *Doa* should be for him in fair mind. Allah, the owner of all, can accept or reject it. The Author of 'Awnul Ma'bood' says, 'It proves that, there is no definite *Doa* for the deceased. So, any prayer can be made. Shawkani also says the same. But he says, it is better to say the *Doas* narrated in *hadeeth*. At this time there is no need to change the pronouns. Because *'Myet'* i.e. deceased is the subject here and the *'Myet'* (مَيِّتٌ) an Arabic word is used for both genders of male and female.[1036]

1032. Hakem 1/359, Sanad Saheeh; Talkhees P. 56.
1033. Fiqhus Sunnah 1/274.
1034. Bukhari Ta'leeq 1/178, H/1335; Mishkat H/1690; Mir'at 5/423.
1035. Abu Daud, Ibnu Majah, Mishkat H/1674.
1036. 'Awnul Ma'bood H/3184, see commentary, P. 8/496; Nayl 5/72, 74.

Things to do at death-bed (الأعمال عند من حضره الموت):

To make Talqeen: *'Talqeen'* (التلقين) means 'understanding the talk' or 'laying in memory very quickly'. When the sign of death appears, then one should sit by the head of the dying person and to read the *'Kalima Taiyebah'* '*La Ila-ha Illalla-h'* before him.[1037] So that he may remember it or commit to memory very quickly. This *kalima* of recognition of *Tawheed* may lead him to Heaven. Because, The Prophet (sm) says, 'whoever utters the last words with *'La Ila-ha Illalla-h'* (there is none to be worshipped than Allah), he will enter the Heaven.[1038] Most of the scholars (*Jamhoor*) have given the verdict in favour of reading '*La Ila-ha Illalla-h*' only, as mentioned in the Hadeeth just this clause.[1039]

'Talqeen' does not mean just to make hear the *kalima* to the dying person. But it is an effort to teach him the *Kalima* of *Tawheed*. Anas (R) said that the Prophet (sm) once went to see an *Ansar* patient and said, 'Oh uncle, you read '*La Ila-ha Illalla-h*'. He answered 'let me to read it by myself'. The Prophet (sm) said 'Yes'![1040] One should not give pressure for teaching the *kalima*. Because in that case, foul talks may come out of his mouth. Once making him to say, should not try in the second time. So that this *kalima* may be his last words. There is no *saheeh hadeeth* for placing his head towards the north facing the *Qibla*. When the bed of Sa'eed Ibnul Musaiyb, the renowned Tabe'ii was turned towards the *Qibla*, then after he got back his sense he turned it as it was and said, is not the deceased a Muslim?[1041] The *hadeeth*

1037. Muslim, Mishkat H/1616, Ch: 5, Janazah, Para: 3. What would be said to the dying person.
1038. Abu Daud, Mishkat H/1621.
1039. Fiqhus Sunnah 1/256.
1040. Ahmad H/12899, Sanad Saheeh; Talkhees, P. 11.
1041. Talkhees, P. 11, 96.

about reading of *sura yaseen* sitting this time before his head is *za'eef*.[1042]

Doas just after the death and things to do :

(1) After the death occurs, all present there and who will hear it, will read إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُوْنَ '*Inna lilla-he wa Inna Ilai-he Ra-je'oon*' *(Baqarah 2/156)*. ('Truly we belong to Allah and truly we shall return to Him') and will keep patience and remain pleased on the fate decided by Allah. **(2)** At this time the eyes of the deceased are to be closed[1043] and the entire body and face of the deceased are to be covered with cloth.[1044] But the head with face of the *'Muhrim'* (at the time of *Hajj* or *Umrah*) will be open. Because he will rise in the Day of Resurrection reciting the *'Talbiah'*.[1045]

(3) Thereafter the nearest relation of the deceased will read the *Doa*: اَللّٰهُمَّ أَجِرْنِي فِي مُصِيْبَتِي وَأَخْلِفْ لِي خَيْرًا مِنْهَا *Alla-humma Ajirnee fee Museebatee wa Akhlef lee Khairam minha*'. ('Oh Allah! reward me in my disaster and give me the best return of it').[1046]

(4) In this time should read the *Doa* below for the deceased, as the Prophet (sm) was read it for Abu Salamah (R) just after his death :

اَللّٰهُمَّ اغْفِرْ لَهُ وَارْفَعْ دَرَجَتَهُ فِي الْمَهْدِيِّيْنَ وَاخْلُفْهُ فِيْ عَقِبِهِ فِي الْغَابِرِيْنَ وَاغْفِرْ لَنَا وَلَهُ يَا رَبَّ الْعَالَمِيْنَ، وَافْسَحْ لَهُ فِيْ قَبْرِهِ وَنَوِّرْ لَهُ فِيْهِ *Alla-hummaghfir lahu, warfa' Darajatahu fil Mahdiyeen, wakhlufhu fee 'Aqibihi fil Gha-bireen, waghfir lana wa lahu ya Rabbal 'A-lameen, wafsah lahu fee Qabrihi wa Nawvir lahu feehi'.*

1042. Ahmad, Abu Daud, Ibnu Majah, Mishkat H/1622.
1043. Muslim, Mishkat H/1619.
1044. Muttafaq 'Alaih, Mishkat H/1620.
1045. Muttafaq 'Alaih, Mishkat H/1637.
1046. Muslim, Mishkat H/1618.

Translation : Oh Allah! You pardon him and make high his dignity among those who have got right path. Be his representative in his progeny. Oh the Fosterer of the universe! You forgive us and him. Do spacious his grave for him and do it illuminated for him.[1047]

(5) In this time, it is necessary to pray for the salvation of the deceased and to talk about his good qualities and virtues. As because, with this the Angels would say '*Ameen*' (Oh Allah! accept it) and those become *Wajib* for him'. In another statement it is said that, 'For him *jannat* (Heaven) becomes *Wajib*.[1048] In another place it is narrated that, if 4, 3 or even 2 pious *Mumin* give 'good evidence' for him, it makes the *Jannat Wajib* for him.[1049] In another narration it has been said that, if four of his neighbours give evidence that they did not know anything but good about him, then Allah says 'I accept your evidences and I pardon all sins of him which you do not know'.[1050]

(6) Arrangements for quick burial and payment of loans to be made, even by selling all of the properties he left. If there is nothing to pay back the debts or there is none to repay it, or the debt is not exempted, then the society or the state will have to repay on behalf of him.[1051]

Things to be shunned after death :

(1) Crying loudly[1052] **(2)** to publish as 'sad news' to the markets and minarets (over microphone etc).[1053]

1047. Muslim, Mishkat H/1619, Ch: 5, Janaiz, Para: 3.
1048. Muslim H/2243, Ch: Janaiz, Para: 20; Do, Mishkat H/1617, 19; Talkhees P. 13, 25.
1049. Bukhari, Mishkat H/1663, Ch: 5, Janaiz, Para: 4; Talkhees P. 25.
1050. Musnad Abu Ya'la, Saheeh Ibnu Hibban; Saheeh At-Targheeb H/3515; Talkhees P. 26.
1051. Muttafaq 'Alaih, Mishkat H/1646, 2913; Talkhees P. 13-14.
1052. Talkhees, P. 18.
1053. Talkhees, P. 19, 98.

(3) Excessive mourning and lamentation, wailing by beating hands on mouth and the chest. Put down the cover from head of the women and tear it of the chest etc.[1054] *Sahabi* Huzaifah (R) through *'Wasiat'* (Dircetion at the death time) said, 'Dont give information to anybody after my death'. I fear whether it will be the *Na'ii* (نعى) i.e. 'sad news'. Because the Prophet (sm) has prohibited it. There are so many such '*wasiats*' from other *Sahabis* as well.[1055] For this reason Imam Nabavi (Rh) says, 'every one should make such *wasiat*, so that after his death no *Bid'at* is committed for him.[1056]

(4) Mourning for deceased allowed only for three days after death and not more.[1057]

(5) Making delay in burial and to preserve dead body after *Janazah* or not, in an ice-coffin to come his near relation is an act of anti-sunnah.

(6) It is forbidden to distribute *sadaqah* (alms) just after death in the house and at the time of *Janazah* or on the grave.[1058]

Things to be done after death (الأعمال بعد الموت)

After death five things are to be done soonly. These are: bathing, enshrouding, *janazah*, carrying of *janazah* and burial. The Prophet (sm) says,

أَسْرِعُوا بِالْجِنَازَةِ، فَإِنْ تَكُ صَالِحَةً فَخَيْرٌ تُقَدِّمُوْنَهَا إِلَيْهِ، وَإِنْ يَكُ سِوَى ذَلِكَ فَشَرٌّ تَضَعُوْنَهُ عَنْ رِقَابِكُمْ 'Bury soonly with *Janazah*. Because if

1054. Muttafaq 'Alaih, Mishkat H/1725-26, Ch: 5, Janaiz, Para: 7, 'Wailing on the deceased'.
1055. Tirmizi H/986; Ibnu Majah H/1476; Talkhees, P. 19, 10.
1056. Talkhees, P. 10.
1057. Abu Daud, Nasaii, Mishkat H/4463, Ch: 22, Dress, Para: 3.
1058. Fiqhus Sunnah 1/308.

the dead is a virtuous one, you should forward the 'good' to the grave and if it is not so, you should lay down the 'bad' from your shoulder'.[1059]

1. Bathing of dead body (غسل الميت):

(a) Virtues of bathing, enshrouding and burial: There are endless virtues for the person who will do these on two conditions: (1) If he does it only to earn the pleasure of Allah and does not take anything worldly in return *(Kahf 18/110)*. (2) If he keeps secret anything disliked of the deceased.

The Prophet (sm) says, 'the person who bathes a Muslim deceased and keeps secret of his hidden things, Allah will forgive him forty times and the person who digs grave for the deceased and cover it after burial, Allah will give him reward similar to a house of the Heaven, in which will settle him, till the Day of Resurrection. The person who wears *kafan* on the deceased, Allah will make him dressed with fine and thick cloth of silk in the Day of judgement.[1060]

(b) Rule: It is *Sunnat* to do earlier the bathing, enshrouding and burial.[1061] Screen should be arranged at the time of bathing, and with full of gentility and religiosity the bathing is to be done with water boiled with pulm leaves or with scented soap. The male will bathe the male and female to the female. But the ladies can bathe the children.[1062] The husband can bathe his wife and wife her husband without any hesitation. The Prophet (sm) told his wife 'A-yesha (R) that 'If you die before me, I will bathe you, enshroud you, will say *Janazah* of you and will bury you'.[1063] Abu Bakr (R)

1059. Muttafaq 'Alaih, Mishkat H/1646, Ch: 5, Janaiz, Para: 5.
1060. Baihaqi 3/395; Tabarani, Saheeh At-Targheeb H/3492, Talkhees P. 31.
1061. Bukhari 1/176, H/1315. Ch: 23, Janaiz, Para: 51.
1062. Fiqhus Sunnah 1/268.
1063. Ibnu Majah H/1465.

was bathed by his wife Asma bint Umais (R) and Fatima (R) was bathed by her husband Ali (R).[1064] The martyrs of religious war would not to bathe. [1065] If water is not available, then the dead body should make *Taiyammum*.[1066]

(c) Process of bathing: With '*Bismillah*' will begin first to wash the limbs of ablution from the right side and will keep a wet towel in the hand. With full screen the clothes of the deceased should be taken away. Don't look to the shameful places or touch these with naked hand during bathing. Pour water on the whole body thrice or more with uneven numbers. After the bath was complete, will put some camphor or scent (*Atar*). If the deceased is a female, her hairs to be loosen and it will be braided in three parts and be spread to the back.[1067]

2. Enshrouding (التكفين): Shroud should be made of white, clean and ordinary standard of cloth of cotton. The payment for shroud should be made from the personal properties of the deceased. The clothes used by the deceased may also be used as *kafan,* whereas the living one is too needy for new cloth. Three pieces of cloth to be used as *kafan* for both male and female including a big sheet to cover the whole body from head to the foot named *'lefafah'* and two smaller ones. One as the *Lungi* or *Tahband* i.e. lower part of cloth and other as *Qamees* i.e. the shirt for the upper part. On the unusual circumstances the shroud can be made with one piece of cloth or with as much as it is available.

The '*Shaheed*' (martyr) in his own clothes and the '*Muhrim*' with his two pieces of cloths of *ihram* is to be shrouded. If

1064. Baihaqi 3/397; Daraqutni H/1833, Sanad Hasan.
1065. Talkhees P. 28-33.
1066. Fiqhus Sunnah 1/267; Nissa 4/43, Mayedah 5/6.
1067. Talkhees P. 28-30.

there is dearth of cloth for *kafan*, then one piece of cloth may be used for more than one dead body. Scent to be sprayed three times after wearing the shroud. But no scent to be sprayed on the shroud of the '*Muhrim*'.[1068] If there is no property of the deceased to purchase the shroud, or if it is not sufficient, one may offer it or it may be arranged from the *Baitul Mal* (public treasury) or by the government.[1069] The Hadeeth of five pieces of cloth for ladies (which is in vogue) is *Za'eef*.[1070]

3. Janazah (الجنازة):

The Prophet (sm) usually used to say *Salat of Janazah* in a fixed place outside His Mosque.[1071] But if necessary it can also be said within the mosque. The Prophet (sm) said the *salat-i-Janazah* of Suhael bin Baiza (R) and his brother within the mosque. [1072] The *Janazah* of Abu Bakr and Umar (R) were conducted within the mosque.[1073] The ladies may also take part in the *Janazah salat* from within the seclusion. 'A-yesha (R) and other *Ummahatul Mumineen* (i.e. the mothers of the believers) had brought the dead body of Sa'd ibnu Abi Waqqas (R) within the mosque of the Prophet (sm) and they said *Janazah* there.[1074] The ladies may say *salat* of *Janazah* alone or in *Jama-'at*.[1075] Without particular cause, the *Janazah salat* should not say in between the grave-yard. To build any mosque there is not allowed also.[1076] If one

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1068. Talkhees P. 34-37; Baihaqi 4/7; Muttafaq 'Alaih, Mir'at 5/343-45.
1069. Fiqhus Sunnah 1/270.
1070. Albani, Abu Daud H/3157; Silsila Za'eefah H/5844.
1071. Fiqhus Sunnah 1/282.
1072. Muslim, Mishkat H/1656.
1073. Baihaqi 4/52.
1074. Muslim H/973, Mishkat H/1656; Baihaqi 4/51.
1075. Fiqhus Sunnah 1/282.
1076. Abu Daud, Tirmizi, Mishkat H/1737, Para: 7, Mosques & places of Salat; Talkhees P. 53.

fails to attend the *Janazah*, he may do it any day either alone or in congregation and will say *salat* standing to the grave.[1077] This is to note that, if the dead body become rotten and it becomes impossible to stand nearby it due to bad smell then it is permissible to say *Janazah* after burial standing to the grave.[1078] One can say or lead the *salat* of *Janazah* more than once in particular cause.[1079] This is to note that at the time of *Janazah* the custom of giving 'good evidence' about the deceased with one voice is a blamable innovation.[1080]

Note : (a) Now a days some people would pray again unitedly by raising hands immediately after the burial. Others would call their relations in the same day or some days after to the house of the deceased to sit in a ritual of *Doa*, which are undoubtedly a *Bid'at* (innovation). But this is to know that the *salat* of *Janazah* is the only ceremonial rite of *Doa*. Except this there is no other ritual ceremony in islamic *shari'ah* for a Muslim deceased.

(b) After *janazah* or before the burial by the name of 'state-honour' by ringing bugle with piteous tone and other formalities which would be done now a days are totally *Bid'at*. The prophet (sm) says, the deceased lamented on him with loud cry, will be punished in the grave and in the Day of Resurrection'.[1081] This is undoubtedly on that deceased who supported it and did not advice against it before death-time.[1082]

1077. Muttafaq 'Alaih, Mishkat H/1658-59; Muslim, Mishkat H/1698; Baihaqi 4/44-49; Mirat 5/390, 433.
1078. Fiqhus Sunnah 1/281.
1079. Muttafaq 'Alaih, Mishkat H/1658; Fathul Bari H/1336-37, see commentary, Ch: 23, Janaiz, Para: 66; Mir'at H/1672, See commentary, 5/390.
1080. Talkhees P. 26.
1081. Muttafaq 'Alaih, Miskhat H/1740-42, Para: 7, Wailing on the deceased.
1082. See in detail the commentary of H/1754, Muttafaq 'Alaih, Mir'at Sharah Mishkat, P. 5/482-85.

(4) Carrying of Janazah (حمل الجنازة) :

It is *sunnat* to carry the *Janazah* on the shoulder.[1083] In this time the head of the deceased should be to the front side.[1084] The family members of the deceased and his near relations are 1st entitled for it. The responsibility is for the males only and not for the females. The ladies were asked not to follow the *Janazah*. But it is not strictly prohibited. In this time is not allowed to cry loudly and not to carry any kind of scented burning (i.e. Dhup-Dhuna etc), and not to make *loud zikr*, *takbeer*, *tilawat* and any unnecessary talks. Rather, with thinking of the death should proceed to the grave-yard in solemnly silence with medium motion. Sitting on the way while proceeding is not allowed without emergency.[1085] It is better to follow nearer to the dead body. But if required, one can walk in front of dead body and its two sides. If some one wants to go by a carriage he must go behind.[1086] If any respected elderly person or *Alim* (religious scholar) fails to attend the *Janazah*, then the dead body may be brought and kept before him. So that he may say *Salat of Janazah* even alone. Those who will follow the *Janazah* they should have been with ablution and it is '*Mustahab*' (desirable), not obligatory.

At present, it is seen in some places that the dead body is being carried on a vehicle. This is an act of anti-*sunnah*. If not compelled, it should be avoided. Because it is a custom followed by the Jews and the Christians. The Prophet (sm) says, عُوْدُوا الْمَرِيْضَ وَاتَّبِعُوا الْجَنَائِزَ تُذَكِّرْكُمُ الْآخِرَةَ– 'Nurse the patient and follow the bier, it will make you remember

1083. Muttafaq 'Alaih, Bukhari, Mishkat H/1646-47.
1084. Majmu' Fatawa Uthaimeen 17/166.
1085. Muttafaq 'Alaih, Mishkat H/1648.
1086. Abu Daud, Mishkat H/1667.

your life hereafter'.[1087] The Prophet (sm) says, the Angels walk along with the *Janazah* and after the *Janazah*, they leave. This is why I did not avail any vehicle. Since they left now, so I avail it.[1088]

(5) Burial (التدفين) :

Muslim deceased should be buried in muslim grave-yard and never be buried with Jews, Christians and with infidels & polytheists. So that they would have been benefited by the *Doas* of Muslim visitors. The Muslim who follow the *saheeh hadeeth* in their life, should not have been buried by the side of the followers of *Shirk* & *Bid'at*. Jaber (R) had raised the dead body of his father after six months from the grave by the side of a Muslim, he would dislike him and then he buried him in another place.[1089] The burial of the Prophet (sm) in His bed-room was a particular case for Him. Besides, the martyrs in the battle would be buried at the place in which he attains martyrdom.[1090] Muslim should be buried in muslim grave-yard where he died. But he may took another place for legal cause.[1091]

The grave should be north-south in length, deep, wider, beautiful and about half of a cubit high in the middle with sloping two sides. It is not permissible to make it too high. Two types of grave '*Lahd*' and '*Shaqq*' are permissible. Which are known in this country as '*Pashkhuli*' (side opening) and 'box grave'. But the *Lahd* is better. It is the responsibility of the males to bring down the dead body in the grave. The family members or more beloved ones of the deceased will perform this duty, especially who did not

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1087. Ahmad, H/11288, Baihaqi, Saheehul Jame' H/4109; Talkhees P. 38-43.
1088. Abu Daud, Mishkat H/1672, F.N. No.4. Narrated from Thawban (R.). Jaber bin Samurah has described another also; Muslim, Mishkat H/1666.
1089. Bukhari H/1352, Ch: 23, Janaiz, Para: 77; Fiqhus Sunnah 1/300, 302.
1090. Talkhees P. 59-60 Fiqhus Sunnah 1/301-02.
1091. Fiqhus Sunnah 1/303.

cohabit with wife last night (or before the burial). The dead body would be laid into the grave from the leg side (If it creates any problem, then to be laid whatever way they please). The deceased to be laid right side facing the *Qibla*. The knot joinings of the shroud have to be loosen then.[1092]

At the time of laying in the grave would say, بِسْمِ اللهِ وَعَلَى مِلَّةِ رَسُوْلِ اللهِ *'Bismillahi wa 'ala Millati Rasoolillah'* (With the name of Allah and on the religion of the Prophet of Allah). *'Sunnati'* may also be said in the place of '*Millati*'. To spray any kind of scent or rose-water on the dead body in the grave is an innovation.[1093] After the grave is closed, each present will take three handfuls of soil and spread it on the grave (with *Bismillah*) from the head side to the leg.[1094] Reading at the time of laying the dead body *'Minha Khalaqna-kum wa feeha Nu'eedukum wa minha Nukhrijukum Ta-ratan Ukhra' (Toaha 20/55)* has no pure basis.[1095] Similarly to read, *Alla-humma Ajirha minash Shaiytoani wa min 'Aza-bil Qabri*.... has no sound proof.[1096]

During the time of the burial, the awaiting persons should discuss sitting near the grave about the life hereafter, about the sufferings of the grave and about the punishments of the Hell and happiness of the Heaven quoted from the holy Quran and Saheeh Hadeethes. At this time every body will read the following *Doa* twice or thrice, اَللَّهُمَّ إِنِّيْ أَعُوْذُ بِكَ مِنْ عَذَابِ الْقَبْرِ *Alla-humma Innee A'oozubika min 'Aza-bil Qabri'* (Oh Allah! I Seek refuge with you from the tortures of the grave).[1097]

1092. Bukhari, Mishkat H/1695; Mir'at 5/428-29; Fiqhus Sunnah 1/290.
1093. Talkhees P. 102.
1094. Talkhees P. 58-65, 69; Mir'at, Para: The burial of deceased 5/426-57.
1095. Ahmad H/22241, Sanad Za'eef; Talkhees P. 102. Albani, Ahkamul Janaiz, See F. N. Masala no. 106.
1096. Ibnu Majah H/1553, Sanad Za'eef.
1097. Ahmad, Abu Daud, Mishkat H/1630 Ch: 5, Janaiz. Para: 3.

After the burial everybody should pray individually for *'Tathbeet'* (التثبيت) for deceased, so that he may remain firm at the questions and answers with *Munkar* and *Nakeer* (two unknown Angels). Because the Prophet (sm) says, إِسْتَغْفِرُوْا لِأَخِيْكُمْ وَسَلُوا اللهَ لَهُ التَّثْبِيْتَ فَإِنَّهُ اَلْآنَ يُسْأَلُ 'you seek pardon for your brother and pray to Allah to keep him firm. Because he will be asked now'.[1098] So, everyone should pray for him as follows:

(1) اَللَّهُمَّ اغْفِرْ لَهُ وَثَبِّتْهُ *Alla-hummaghfir lahu wa thabbithu*'. (Oh Allah! You pardon him and keep him firm)[1099] or **(2)** اَللَّهُمَّ ثَبِّتْهُ بِالْقَوْلِ الثَّابِتِ *Alla-humma thabbithu bil Qawlith tha-bit* (Oh Allah! you make him firm with *kalima Shahadat*). In this time he is too much needy for *Doa*, and the *Doa* of living Mumin is very useful to the deceased one. Besides, to read *La ila-ha illlalla-h* for deceased to make him *talqeen*, which is in vogue among the Shafe'iis, has no proof.[1100]

(3) The 2nd *Doa* and the last portion of 3rd *Doa* of *Janazah* stated before – اَللَّهُمَّ اغْفِرْلَهُ وَارْحَمْهُ، إِنَّكَ أَنْتَ الْغَفُوْرُ الرَّحِيْمُ *(Alla-hummaghfir lahu warhamhu, Innaka Antal Ghafoorur Raheem)*, may also be read. But there is no sound basis to pray congregationally under the leadership of one raising two hands and shouting others with '*Ameen*' '*Ameen*' in one voice after the burial, which is in vogue.

1098. Abu Daud, Mishkat H/133, Ch: 1, Iman, Para: 4, 'To proof the punishment in the grave'.
1099. Abu Daud, Hakem, Hisnul Muslim, *Doa* No. 164.
1100. Mirqat 1/209; Mir'at 1/230.

Prohibited things on the grave (المنهيات على القبور) **:**

(1) Making the grave up-ward more than half of a cubit, brick-build, white-washed, to build tomb, writing the name on the grave, sitting on it, saying *salat* to it.[1101] **(2)** To refresh it with bathing & washing, to build mosque on the grave, to arrange there fair & anual Urs and to make the grave as a place of pilgrimage.[1102] **(3)** To slaughter there cattle or fowls etc. This is the malpractice of *jahiliya* period to do on the grave of a saint and generous one.[1103] **(4)** To offer garland of flowers and to wear the *Ghilaf* (cloth of covering) and to cover it with canopy.[1104] The prophet (sm) said that, 'Allah has not directed us to wear clothes on bricks, stones and soil.[1105] These are included clearly into the grave-worship. The Prophet (sm) had ordered to Ali (R) that,

عَنْ أَبِى الْهَيَّاجِ الأَسَدِىِّ قَالَ قَالَ لِى عَلِىُّ بْنُ أَبِى طَالِبٍ: أَلاَّ أَبْعَثُكَ عَلَى مَا بَعَثَنِى عَلَيْهِ رَسُولُ اللهِ صلى الله عليه وسلم: أَنْ لاَ تَدَعَ تِمْثَالاً إِلاَّ طَمَسْتَهُ وَلاَ قَبْرًا مُشْرِفًا إِلاَّ سَوَّيْتَهُ-

Don't leave any idol before it would be traceless and don't leave any grave up-ward before it would be ground level.[1106]

1101. Muslim, Mishkat H/1696-99; Tirmizi, Mishkat H/1709.
1102. Muslim, Miskat H/713; Muwatta, Mishkat H/750; Nasaii, Abu Daud, Mishkat H/926; Fiqhus Sunnah 1/295.
1103. لا عَقْرَ فِى الْإِسْلاَمِ -Abu Daud H/3222, Ahmad H/13055, Silsila Saheehah H/2436.
1104. Fiqhus Sunnah 1/295.
1105. إِنَّ اللهَ لَمْ يَأْمُرْنَا أَنْ نَكْسُوَ الْحِجَارَةَ وَالطِّيْنَ وَاللَّبِنَ -Muttafaq 'Alaih, Mishkat H/4494, Ch: 22, Dress, Para: 4, Pictures; Abu Daud H/4153.
1106. Muslim H/969; Do, Mishkat H/1696, Ch: 5, Janaiz, Para: 6, Burial of deceased. Narrator Abu Haiyj Al-Asadi was the chief of police of the caliph Ali (R). At the time of caliph before him Othman (R), this rulling also was in practice. *(Albani, Tahzeerus Sa-jid P. 92).*

(a) The Prophet (sm) has prayed, اَللَّهُمَّ لاَ تَجْعَلْ قَبْرِي وَثَناً يُّعْبَدُ اشْتَدَّ غَضَبُ اللهِ عَلَى قَوْمٍ اتَّخَذُوا قُبُورَ أَنْبِيَائِهِمْ مَـــسَاجِدَ 'Oh Allah! Do not convert my grave as a place of worship. The curse of Allah becomes pitiless with those who convert the graves of their Prophets into the place of prostration (*sijdah*)'.[1107]

(b) Now the graves have been termed as *Mazar* i.e. place of *Ziarat* (holy visit), which are mostly the pilgrim centres. While the Prophet (sm) ordered that the journey (to earn virtues) will never be made except towards three mosques : Masjidul Haram, Masjidul Aqsa and My this mosque.[1108] He has directed to his devotees, لاَ تَجْعَلُوْا قَبْرِىْ عِيْـــدًا 'You must not make my grave a place of *Eid*. i.e. a place of fair'.[1109]

(c) Only five days before death the prophet (sm) warned his Ummah, لاَ تَتَّخِذُوا الْقُبُوْرَ مَسَاجِدَ، إِنِّي أَنْهَاكُمْ عَنْ ذَلِـــكَ– 'Do'nt make the graves as the places of Prostration. I forbid you from that.[1110]

(d) The Prophet (sm) warns to one who builds the mosque on the grave and puts there picture, embodiment or portrait of the deceased as: أُولَئِكَ شِرَارُ الْخَلْقِ عِنْدَ اللهِ يَوْمَ الْقِيَامَـــةِ 'They are the badest creature to Allah in the Day of Resurrection'.[1111]

(e) Instead of grave, in any house or on the road-side or at a particular place, to build the idol or portrait of the

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1107. Muwatta, Mishkat H/750, Ch: 4, Salat. Para: 7, Mosques & the places of salat.
1108. لاَ تُشَدُّ الرِّحَالُ إِلاَّ إِلَى ثَلاَثَةِ مَسَاجِدَ: مَسْجِدِ الْحَرَامِ وَالْمَسْجِدِ الْأَقْصَى وَ مَسْجِدِى هَـــذَا
Muttafaq 'Alaih, Mishkat H/693, Para: 7, Mosques & the places of salat.
1109. Nasaii, Abu Daud, Mishkat H/926, Para: 16, Darood on the Prophet (sm).
1110. Muslim H/1216; Mishkat H/713; Musannaf ibnu Abi Shaibah, Albani, Tahzeerus Sa-jid P.15.
1111. Bukhari H/1341; Muslim H/1209.

deceased with full body or half with the head or to establish any memento of the dead to pay homage there and to stand there keeping silence, is obviously an idolatry, which is clear polytheism and all should must refrain from it.

This is to note that the picture & embodiment with head & chest is similar to the full body, which is always forbidden.[1112]

Usual Shirks (Polytheistic activities) **on the grave** (الشركيات المروجة على القبور)

(1) To make prostration to the grave **(2)** Saying *salat* facing the grave **(3)** To sit on it and pray to the deceased for recommendation to Allah for him **(4)** To build mosque there. **(5)** To desire something to the deceased **(6)** To pray for salvation through him **(7)** Giving gift i.e. *Nazar-Neaz* and money to the grave to please him **(8)** To make vow (*Manat*) there **(9)** To offer cattle and cocks as hostage (*Hajat*) **(10)** To arrange annual *Urs* etc. there **(11)** To maintain belief that unless one gives any gift to the grave, he will be perished out of curse of the dead saint i.e. *'Pir'* **(12)** To believe that vowing *Nazar-Neaz* there, will help him to win the case in the court or to pass in the examination or he becomes free from the mishap **(13)** To believe that unless one gives money as *Shukria* (gratefulness) in any case of happiness to the grave of dead *Pir*, he will incur his curse **(14)** To think that the water of the river and the sea are all under the ownership of *Khizir* and to throw money and coins as gift into the river will please him **(15)** To consider the pet Crocodiles, Tortoises, Gajal fish and Pigeons etc. of the dead *Pir* as especially respectful and powerful. **(16)** To believe that the dead saint is alive in the grave and he is able

1112. Abu Daud H/4158; See book of the Author on 'Picture and idol' P. 25-26.

to do good and bad to his devotees. **(17)** He hears the supplication of his devout and he would recommend to Allah for him. **(18)** To call the dead saint in any mishap and fall into cry on his grave. **(19)** To pay money to the grave of dead saint to please him both in the time of pleasure and displeasure. **(20)** To make the grave brick-built or to build palace on it and to develop its beauty and to arrange there light & air always on belief that the deceased will be pleased with it. **(21)** To be buried nearby the grave of a saint or a pious man on belief that the punishment of the grave will be remitted. **(22)** To believe that if an Allah-fearing Islamic scholar walks by the grave-yard, the punishment of that deads will be exempted for forty days. **(23)** To offer garland on the grave or on picture or portrait or mausoleum or on a specific place and pay homage to it and to show honour standing sometime silently or to give salute to the deceased or to do *Milad* & *Qurankhani* there with same object etc.

This is to know that the Satan is always working behind the man to throw him into the Hell. For this reason he sometimes shows himself as a man or does his work by a man. As it is heard sometime that the people of certain place would have been cured from all diseases by the root of a plant got by a dream of someone or by an amulet. All kinds of patient would have been got relief from incurable diseases by the blow of a man or woman or of a suckling baby. Even the patients return home being well then & there by the treatment of open surgical operation of the belly and intestines. Thus after overcrowding lacs of people daily for months the so called miraculous physician would be disappeared suddenly and traceless after robbing their Iman i.e. the faith on Allah. All these are illusion of Satan only. Allah gives some ability to *Iblees* to do such kind of

cheating for time-being.[1113] While the cheating nets of living being is split up, but the nets of satanic deception of the worship of dead saint is spreading for age after age. The man can hardly comes out of it except who got the special kindness of Allah.

Allah says, يَعِدُهُمْ وَيُمَنِّيهِمْ وَمَا يَعِدُهُمُ الشَّيْطَانُ إِلاَّ غُرُوْرًا 'the Satan gives them false promises and makes hear to them message of assurance. Rather the Satan do not give them any promise except the deception' *(Nisa 4/120)*. But the Satan would never deviate any slave of Allah with fresh heart even after spreading his countless nets of deception *(Hijr 15/40)*.

The oldest polytheism of the world is the worship of dead saint, which begins at the time of the Prophet Nooh (A). Nevertheless the fundamental teaching of *Tawheed* was to make man free under the slavery of Allah by emancipating him from the worship of creature. But misgiving by a baseless conception to gain closeness to Allah and to get salvation from the punishment of the Hell in the life hereafter through recommendation of dead saint, the *Shirk* was introduced first in the society of Nooh (A) by evil counsel of the *Satan*. Which is prevailed in the human society for ages in the shape of worship of the idol, grave, place, picture and portrait etc.

Allah says, إِنْ يَدْعُوْنَ مِنْ دُونِهِ إِلاَّ إِنَاثًا وَإِنْ يَدْعُوْنَ إِلاَّ شَيْطَانًا مَرِيْدًا 'they call women than Allah. But they call the rebel Satan *(Nisa 4/117)*. Ubai ibnu Ka'b (R) says, مَعَ كُلِّ صَنَمٍ جِنِّيَّةٌ 'with every idol there is a female *jinn*.[1114] After the conquest of

1113. Hijr 15/39; Muttafaq 'Alaih, Mishkat H/68, Ch: 1, Iman, Para: 2, Evil counsel.

1114. Ahmad H/21269, Sanad Hasan-Arnawoott; Ibnu Katheer, Tafseer, Nisa 4/117.

Makkah when khalid bin Waleed (R) smashed the 'Uzzha' the famous idol by the order of the Prophet (sm), he cut into two pieces a naked female *jinn* of dark black colour with scattered hair.[1115] They do men unmindful from the remembrance of Allah keeping themselve invisible and they allure men to the worship of idol, grave, place and creature. Though Allah had ruined the polytheistic people of Nooh (A) fully in consequence of their denying to make *Tawba* (repentance) from the *Shirk*. In our age, if we do not repent from this grave sin, we may be ruined also by the curse of Allah. As He says,

أَلَمْ يَرَوْا كَمْ أَهْلَكْنَا قَبْلَهُمْ مِنَ الْقُرُوْنِ أَنَّهُمْ إِلَيْهِمْ لاَ يَرْجِعُوْنَ- وَإِنْ كُلٌّ لَّمَّا جَمِيْعٌ لَّدَيْنَا مُحْضَرُوْنَ- (يس ٣١-٣٢)-

'Do they not see how many generations we destroyed before them? they will not return to them'. 'But each one of them will be brought before Us (for judgement)'. *(Yaseen 36/31-32)*. He says,

إِنَّهُ مَن يُّشْرِكْ بِاللهِ فَقَدْ حَرَّمَ اللهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَاهُ النَّارُ وَمَا لِلظَّالِمِيْنَ مِنْ أَنْصَارٍ- (المائدة ٧٢)-

'Varily the person who makes *Shirk* with Allah, Allah will make Heaven forbidden for him. And his place of return is Hell. And there will be no helper in life hereafter of the persons who commit Polytheism'. *(Maidah 5/ 72)*. He also says,

إِنَّ اللهَ لاَ يَغْفِرُ أَن يُّشْرَكَ بِهِ وَيَغْفِرُ مَا دُوْنَ ذَلِكَ لِمَنْ يَّشَآءُ- (النساء ٤٨، ١١٦)-

'Varily Allah will never pardon the sin of *Shirk* with Him. Beside it, He forgives any sin of His slave to whom He wishes. *(Nissa 4/48, 116)*.

1115. Nasaii Kubra H/11547; Tabaqat ibnu Sa'd 2/145-46.

Usual Bid'ats after death

(البدع المروجة بعد الموت)

(1) To turn the deceased to the *Qibla* before or after the death. **(2)** Reading *sura Yaseen* or the holy Quran sitting by the head of the deceased *(Talkhees 96, 97)*. **(3)** To cut nails and hairs of hidden limbs of the deceased *(97)*. **(4)** To brush teeth with definite number of sticks (esp. of *Neem*). **(5)** Setting cotton in the nose, ear and other places of covered areas *(97)*. **(6)** Fasting of the family members till burial of the dead body (*97*). **(7)** Distribution of *Sadaqah* (alms) in the house or grave-yard at the time of burial *(99,103)* **(8)** Wailing loudly, beating the chest, tearing clothes, shaving the head and keeping moustache & beard etc. *(18, 97)*. **(9)** To mourn for more than three days *(15, 73)* (for a week or a month or six months) except the wife (because she will maintain '*Iddat*' for four months and 10 days) **(10)** To pray for *Kafir, Mushrik* or hypocrites *(48)*. **(11)** To observe the day or month of mourning and to arrange condolence meeting and feast (such as Kangali Voj) for it (*73-74*). **(12)** To announce '*Sad news*' through minarets of the mosques and mikes in the *Bazars* and nooks and corners *(19, 98)*. **(13)** Keeping food and drinks on the grave with expectation that others will take these away (*103*). **(14)** Keeping the room of the deceased lightened for three or seven nights (or forty nights). (*98*) **(15)** Writing verses of the Quran and *Doa* or *kalima* on the cloth of the shroud (*99*). **(16)** Keeping the view that if the deceased is a dweller of Heaven, he becomes lighter in weight and wishes to go to the grave quickly (*99*). **(17)** To carry the deceased to the grave-yard of the pious men at the long distance and to bury there. (*99*). **(18)** To follow the *Janazah* with loud *Zikr* and recitation of the holy Quran (*100*). **(19)** Just before the

beginning of *Janazah*, asking people loudly to know in one voice, how was the deceased person? (*101*). **(20)** To describe elegies before *Janazah* or after the burial (*100*) **(21)** Leaving shoes off at the time of *janazah salat,* though the shoe is clean (*101*). **(22)** To spray rose-water on the dead body in the grave (*102*). **(23)** To pour water on the grave from head to foot and from foot to head. Thereafter, pouring rest of the water on the middle of the grave (*103*). **(24)** At the time of spreading three handfuls of soil on the grave, saying at the 1st one, *'Minha Khalaqna-kum'* and in the 2nd one, *'wa feeha Nu'eedukum'* and in the 3rd one *'wa minha Nukhrijukum Ta-ratan Ukhra' (Sura Toaha, verse 55; 102)* **(25)** Or to say *Alla-humma Ajirha minash Shaitoan...* at the time of spreading three handfuls of soil *(Ibnu Majah H/1553, Za'eef)* **(26)** Reading at the head side *sura Fatiha* and at the leg side the opening part of *sura Baqarah (102)*. **(27)** Making special *Doa* after reading seven *Suras* of *Fatiha*, *Qadr*, *Kaferoon*, *Nasr*, *Ikhlas*, *Falaq* and *Nass* at the time of burial (*102*). **(28)** Recitation of the Quran and making it *Khatm* (i.e. reciting from beginning to the end) sitting beside the grave (*104*). **(29)** Setting canopy over the grave (*104*).

(30) To visit the graves of the parents particularly in every *Jum'ah* (Friday) or at Monday & Thursday *(105)* **(31)** Special visit to the graves on the days of *'A-shoorah* (10th of Muharram), *Shab-i-Me'raj*, *Shab-i-Barat*, *Ramazan* and two *Eid* days *(105)* **(32)** To stand before the grave begging with two hands, reading *sura Fatiha* once, *Ikhlas* 11 times or *sura Yaseen* once (*105*) **(33)** Feeding the Quran-readers with best meal and giving them money and gift and making *Wasiat* (death-time advice) for it. (*104, 106*) **(34)** Making the grave beautiful (*107*) **(35)** To throw handkerchief or clothes on the grave for earning virtues *(108)* **(36)** To kiss the grave (*108*). **(37)** To write the name and date of death of the deceased on the grave (*109*). **(38)** To touch the grave with

belly and back thinking it virtuous. (*108*) **(39)** Reading 30 parts of the Quran (or *sura yaseen*) and offer its virtues to the deceased *(106)*, which is called as *'Qurankhani'*. **(40)** Reading one lac times the four *'Qul'* of *sura Ka-firoon, Ikhlas, Falaq* and *Nass* and to offer its virtues to the deceased. Which is called as '*Qulkhani*' **(41)** Reading *kalima* '*la ila-ha illalla-h'* one lac times and to offer its virtues to the deceased. Which is called as *Kalima khani'* **(42)** To arrange feast on 1st, 3rd, 7th, 10th or on 40th day ceremoniously, which is called as *'Chehlam*' or '*Challisha*' **(43)** To arrange a feast for the deceased, which is called as '*Khana'* (103). **(44)** To arrange special feast for those who helped in act of digging the grave and in the functions of burial, which is called as *'Hat dhoa khana'* (feast of washing hand from the dust of digging the grave). **(45)** To bury by the side of a mosque on belief that he will get virtues of listening to *Azan* and the punishment of the grave will be remitted by it. **(46)** To recite *'Fatiha'* by the side of the grave *(20)*. **(47)** To act of bathing, enshrouding and digging the grave in lieu of money without belief it as an act of virtue. **(48)** To make a *'Khatm'* of Quran in the whole night by the side of the grave with loud speaker and lightening. **(49)** To observe death anniversary (*104, 106*) **(50)** To offer as gift, the virtues of *salat, qira-'at* and other physical *Ibadats* (prayer) to the deceased (*106*). Which is called as *'Thawab Resani'* **(51)** Giving the virtues of Good deeds to the Prophet (sm) or to other late virtuous men (*106*) which is called as '*isa-le thawab*' i.e. the transfer of virtues. **(52)** Thinking that the *Doa* will be accepted if it is done at the grave of a pious man (*108*).

(53) To think that the relation between husband and wife has been cut off just after the death of one. **(54)** Trying to get 'no claim of dowry' from the widow just before the *Janazah* **(55)** To collect fine-money of due *salats* of the

deceased or for *Umri Qaza* (i.e. due *salats* of past life) of him as *'Kaffa-rah'*. **(56)** Distribution of rice and money among the poors just after the death. **(57)** To slaughter the buffalo or cattle at the grave-yard and distribute the meat to the poors after burial *(101)*. **(58)** To bring down the dead body three times on the way to the grave-yard. **(59)** Keeping a block of earth in the grave written 'Allah' in Arabic on it, at the head side of the deceased namely 'the soil of Makkah' **(60)** Writing *'Allah'* on the face and fore-head of the deceased with *Atar* (scent) **(61)** Keeping wax-candles and perfumed sticks on the grave **(62)** Keeping an water-pot on the grave in five times of daily *salat* on belief that the soil of deceased will come and after making ablution, will say *salat*. **(63)** Keeping a special piece of iron in the room of deceased for 40 days. **(64)** Distribution of breads on 20th day and giving a large feast on 40th day after death **(65)** Keeping the bed and bedstead of deceased as it was for 7 (seven) days after death. **(66)** Holding *Milad* and *Waz Mahfil* (religious congregation) in the house of the deceased for his salvation in the life hereafter **(67)** To call a honourable person on the 'new years day' or on *Shab-i-Barat* for *Ziarat* (visit) of the grave of the dead and to offer him special honorarium. **(68)** To wait and prayer of the widow after refreshment of the abandoned room of the husband or in another place for coming the soul of her dead husband on the night of *Shab-i-Barat* and to wake up for him the whole night. **(69)** Holding the functions of *Isa-le thawab* (Transfer of virtues to the deceased). **(70)** To fix thread or a piece of brick with the grave or with a tree near the grave for the solution of one or more personal problems **(71)** Coming back from the grave (*Mazar*), keeping face towards it **(72)** To build the grave before death *(104)*. **(73)** To place in the grave the used materials of the deceased on belief that it will help him there.

(74) To place in the grave the piece of the *Ghilaf* (covering cloth) of the holy *Ka'ba* or any grave of the *Pir* or placing

Ta'beez (Amlet with holy verses) written by a *Pir* on belief that it will save him from the punishment of the grave. **(75)** To eat the cooked *'khichuri'* (rice with pulse & potato or meat) or baked bread or sweets in the occasion of *Urs* in the grave or in other time by the name of *'Tabarruk'* on belief that it as a food of blessings. **(76)** To send money to the grave of *khwaja* of Ajmeer (India) and to send cattle, money and other *Hadia* (Gift) to any other grave of the saint. **(77)** To hold the finger into the middle of the grave with reading *Doa* for deceased. **(78)** Setting one fresh branch of dates tree on the grave or four branches of it on the four corners of the grave or planting tree on it with belief that, for its cause, the punishment of the grave will be lighter.

(79) Making bier and its cover more beautiful *(99)*. **(80)** To cover the bier by the black cloth written with *kalima* and the verses of the holy Quran. **(81)** To recite separate *Doas* for bathing separate limbs of the deceased *(98).* **(82)** To distribute *sadaqah* at the time of carrying the *janazah* and to supply cold drinks to the people *(99)*. **(83)** To make rush to the dead body *(99)*. **(84)** To play loudly the lectures of the deceased or the holy Quran all day long on account of birth-day or death anniversary of the deceased or in any occasion. **(85)** Thinking that the people of this land have got the livelihood and the help of Allah for the cause of the grave of that very pious man *(106)*.

(86) On the beginning of *salat* of *janazah* to make by Imam to say *'Niyat'* loudly to the *musallis.* **(87)** To say *salat* of *janazah* with *Doa-i-Istiftah* for Imam and *muqtadis (101)* **(88)** To say *janazah* without reading *sura Fatiha* and another *sura (101)* **(89)** Just after *janazah* standing at the same place or after the burial to make congregational *Doa* raising two

hands by the leadership of one. **(90)** To invite all to the *qulkhani* at the house of deceased at the time of *janazah*.

Save the above, thousands of *Shirki* belief and *Bid'ati* customs are in vogue in the Muslim society of the sub-continent centered with the dead and the grave. So, it is the duty of every *Mumin* to refrain from all these kind of acts of *shirk* & *bid'at*. May Allah take care of us. *Ameen*.

This is to know that the Prophet (sm) had fixed two raw and splited branches of date's tree on two graves and that was the particular case for himself. From him or from anyone of his *Sahabis* has got no example for such doing henceforth except from Buraida Aslami (R), as because he had adviced for it at his death-time *(Bukhari)*. So, it is clear that only for pious deeds for Allah, the punishment of the grave can be remitted and not for giving flower or fixing raw branches on it. Because the influence of these things would not fallen upon the deceased. As noticing the canopy on the grave of Abdur Rahman (R), Ibnu Umar (R) told: remove it my boy! because it is giving shadow on his *'amals'* (virtuous deeds), that is creating barrier to it.[1116]

Lightening on the grave:

The *hadeeth* of prohibition of lightening on the grave is *Za'eef*.[1117] But it is a *bid'at* of badest quality for the reasons below: **(1)** It is an innovation which had no existance in the primary ages of Islam **(2)** This is nothing but wastage of money and time, which is prohibited by Allah **(3)** This is an imitation to the fire-worshippers, which is prohibited in Islam **(4)** It is supposed as a medium to earn closeness to Allah,[1118] which is baseless and anti-Islamic belief. The Prophet (sm) warned that, كُلُّ بِدْعَةٍ ضَلاَلَةٌ وَكُلُّ ضَلاَلَةٍ فِى النَّارِ

1116. Muttafaq 'Alaih, Mishkat H/338; Fiqhus Sunnah 1/299.
1117. Abu Daud, Tirmizi, Mishkat H/740; Silsila Za'eefah H/223.
1118. Talkhees P. 90.

'every innovation is deviation and the end of every deviation is Hell.[1119] Allah says,

قُلْ هَلْ نُنَبِّئُكُمْ بِالْأَخْسَرِيْنَ أَعْمَالاً- اَلَّذِيْنَ ضَلَّ سَعْيُهُمْ فِي الْحَيَاةِ الدُّنْيَا وَهُمْ يَحْسَبُوْنَ أَنَّهُمْ يُحْسِنُوْنَ صُنْعًا- (الكهف ١٠٣-١٠٤)-

'Say (O Muhammad)! Shall We tell you the greatest losers in respect of (their) deeds'? 'Those whose efforts have been lost in this life while they thought that they were earning good by their efforts. (*kahf 18/103-4*).

The Prophet (sm) says, مَنْ أَحْدَثَ فِيْ أَمْرِنَا هَذَا مَا لَيْسَ مِنْهُ فَهُوَ رَدٌّ، متفق عليه- 'who innovates within our *Shari'ah* (laws), which is not of it, that is rejected'.[1120] Imam Malek (Rh) directed as: إِنَّ كُلَّ مَا لَمْ يَكُنْ عَلَى عَهْدِ رَسُوْلِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَأَصْحَابِهِ دِيْنًا لَمْ يَكُنِ الْيَوْمَ دِيْنًا- 'Verily the things were not *'Deen'* (religion) at the time of the Prophet (sm) and his *Sahabis*, those things are not *'Deen'* today'.[1121]

More Information about Janazah

(معلومات أخرى فى الجنازة)

(1) About the grave and dead body (فى القبروالميت) :

(a) If the death occurs in the sea and there is no land available, then after bathing, enshrouding and saying *Janazah*, the dead body would be left afloat on the sea with the *Doa* of placing dead body in the grave.[1122]

(b) As long as a portion of dead body of a *Mumim* will remain in the grave, it should be respected. No new grave

1119. Nasaii H/1579 Saheeh Ibnu Khuzaimah H/1785.
1120. Muttafaq 'Alaih, Mishkat H/140.
1121. Abu Bakr Jaber Al-Jazaeri, Al-Insaf (Islamic University of Madina, N.D.) P. 32.
1122. Baihaqi 4/7.

has to be made in that place. If the dead body becomes completely obscure and merged into the soil, then this place may be used as usual and used for further burial. But will have not to build on that place anything disregarding to the grave on the basis of any general plea.[1123]

(c) If the bones of previous dead body are found at the first time of digging the grave, then digging should be stopped. If it is detected at the end of digging, then the bones are to be kept in one side of the grave and the burial be completed. Because it is permitted to bury the dead bodies more than one in a grave.[1124]

(d) If somebody is buried without *Janazah*, or with *janazah*, then if someone wishes, he may say *janazah* facing the grave.[1125] **(e)** If a conceived lady dies and it is detected surely by an expert physician that the baby in the womb is alive, then the baby may be brought out by a surgical operation of the belly of dead mother.[1126] **(f)** For any legal cause and indispensable reason, re-digging of the grave, raising the dead body from within and to transfer it to another place is permissible.[1127]

(2) About due Salat & Siam of the deceased

(قضاء الصلاة والصيام عن الميت) :

Abdullah ibnu Umar (R) said: 'The *Siam* & *Salat* of one is not sufficient for another.[1128] Because, these are the

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1123. Fiqhus Sunnah 1/301; Talkhees 91.
1124. Fiqhus Sunnah, 1/301.
1125. Fiqhus Sunnah, 1/281-82.
1126. Fiqhus Sunnah, 1/300.
1127. Fiqhus Sunnah, 1/301-2.
1128. عَنْ نَافِعٍ أَنَّ ابْنَ عُمَرَ كَانَ إِذَا سُئِلَ عَنِ الرَّجُلِ يَمُوتُ وَعَلَيْهِ صَوْمٌ مِنْ رَمَضَانَ أَوْ نَذْرٌ يَقُولُ : لاَ يَصُومُ أَحَدٌ عَنْ أَحَدٍ وَلَكِنْ تَصَدَّقُوا عَنْهُ مِنْ مَالِهِ لِلصَّوْمِ لِكُلِّ يَوْمٍ مِسْكِينًا، مُدًّا مِنْ حِنْطَةٍ لِكُلِّ مِسْكِينٍ– وَفِي رِوَايَةٍ فِي الْمُؤَطَّأ: وَلاَ يُصَلِّي أَحَدٌ عَنْ أَحَدٍ–

physical *Ibadats* (prayers), which are to be done by ownself. These are not possible to be done by another in life time and after death also and the *thawab* (virtues) of it would not to be transfered to another except *Doa, Sadaqah* and *Hajj.*[1129]

As Allah says, وَأَنْ لَيْسَ لِلْإِنْسَانِ إِلاَّ مَا سَعَى 'the man can have nothing but what he strives for' *(Najm 53/39).* If it is *Sawm* of *Manat* (promise) then his successors may perform it[1130] or may feed a poor or give alms to him one *'Mudd'* (625 grams) of wheat (or rice) per one *Siam*,[1131] if it is sufficient by 1/3 of his left property. If not, then it is not *Wajib* for his successors.[1132] To give penalty-money for due *salats* of the deceased at the time of *Janazah* is absolutely a *Bid'ati* system.

(3) Janazah of still-born child (الصلاة على السقط):

(a) If a child after the birth cries or sneezes or shows such signs that it was alive and then dies, then his *Janazah* is to be said. 'Then it is to pray to Allah for the forgiveness and mercy to his muslim parents'.[1133] That means, after reading *sura Fatiha, Darood*, 1st *Doa* of *Janazah* and the 5th *Doa* for child, will say: *Alla-hummaghfir Li Abawaihi warhamhum*. (Oh Allah! you pardon his parents and be kind to them). **(b)** If the child has miscarried before four months, then it requires no bathe or *Janazah*. Rather it has to be buried

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Baihaqi 4/254, Sanad Saheeh-Albani; Hidayatur Ruwat 2/336; Za'eefah 10 (1)/62; Muwatta, Mishkat H/2035; Ch: 7, Fasting, Para: 5, The Due Siam.

1129. Abu Daud H/2833; Do, Mishkat H/3077; See commentary of Hadeeth of Baihaqi Shu'ab in Mir'at H/1731, P. 5/453; Fiqhus Sunnah 1/310; Talkhees P. 76.

1130. Abu Daud H/3300; Muttafaq 'Alaih, Mishkat H/2033; Talkhees P. 75; Mir'at 7/28-29, 31-32.

1131. Baihaqi 4/254; Za'eefah 10 (1)/62, At the end of the Commentary of H/4557.

1132. Mir'at 7/32; Commentary of Hadeeth of H/2054.

1133. Ahmad, Abu Daud, Mishkat H/1667.

wrapping with a piece of cloth. **(c)** If a still-born child above four months is born it requires no *Janazah*. Because there is the mention of 'crying of the child' in *hadeeth*.[1134] Some scholars allow it due to general *saheeh hadeeth* about saying *Janazah* to the still-born.[1135] Shawkani claims that only passing four months before the birth is not the proof of life, but crying after taking birth is the sign of its life. So there is no requirement of *Janazah* for it when it will not cry. Imam Malek, Shafe'ii, Awza'ii, and *jamhoor* scholars are to say the same.[1136]

(4) Respect to the deceased (احترام الميت) :

(a) Due respect must be shown to the deceased *Mumin*. Breaking of the bones of the deceased has been compared with the breaking of the bones of the alive in the Hadeeth.[1137] In another Hadeeth the prophet (sm) prohibits to cut up the limbs of the dead body.[1138] So, without the emergency order of the state, the post-mortem of the dead body is a serious injustice. Now a days, the matter of post-mortem has been very cheap. Moreover it is learnt that the dead body is not duly honoured there. All concerned should refrain from it.

(b) It is forbidden to reproach to a deceased person. The Prophet (sm) has ordered,

لاَ تَسُبُّوا الْأَمْوَاتَ فَإِنَّهُمْ قَدْ أَفْضَوْا إِلَى مَا قَدَّمُوْا –

1134. إِذَا اسْتَهَلَّ الصَّبِىُّ صُلِّىَ عَلَيْـهِ وَ وُرِّثَ -Ibnu Majah, Daremi, Mishkat H/3050, Ch: 12, Faraiz & Wasiats, Silsila Saheehah H/153.

1135. السِّقْطُ يُصَلَّى عَلَيْهِ -Abu Daud, Mishkat H/1667, Ch: 5, Janaiz, Para: 5.

1136. Nayl, 5/47; Fiqhus Sunnah 1/277; Mir'at 5/403-04 & 424-425.

1137. كَسْرُ عَظْمِ الْمَيِّتِ كَكَسْرِهِ حَيًّا-Abu Daud, Ibnu Majah, Mishkat H/1714, Ch: 5, Para: 6.

1138. نَهَى عَنِ النُّهْبَةِ وَالْمُثْلَةِ -Bukhari, Mishkat H/2941, Ch: 11, Business, Para: 11.

'Don't reproach to the dead. Because they are on the way to their earlier achievements'.[1139] If that person is a *Fasiq* or a *Bid'ati*, then it may be discussed something to save ownself from it. Otherwise should refrain from it.[1140] As the identity of a good Muslim is to refrain from all kinds of unnecessary talks.[1141] Besides, the direction comes in *hadeeth* as 'to proceed to the clear matters from those of doubtful ones'.[1142]

(5) Obligations of the neighbours (لزوميات الجيران) :

The obligations of the near relations and the neighbours are to feed the family members of the deceased (at least) one day and night. When Ja'far bin Abu Talib (R) met martyrdom, the Prophet (sm) ordered his neighbours as such. Not only this, it is the duty of all his friends and well wishers to give consolations to the heirs of the deceased and to put hands of sympathy on the heads of the children of him.[1143] The Prophet (sm) asked them not to mourn for more than three days.[1144]

The Prophet (sm) would visit to the house of the deceased and used to give them consolation of every kind. The language of *hadeeth* as best consolation at the death of a child of his daughter Zainab (R) which was as follows:

1139. Bukhari, Mishkat H/1664, Ch: 5, Janaiz, Para: 5.
1140. Fiqhus Sunnah 1/300.
1141. Ibnu Majah H/3976; Do, Mishkat H/4839, Ch: 25, Good manners, Para: 10.
1142. Tirmizi, Nasaii, Mishkat H/2773, Ch: 11, Business, Para: 1; Ar-Razatun Nadiyah 1/452-53.
1143. Talkhees, P. 74.
1144. Abu Daud, Nasaii, Mishkat H/4463, Ch: 22, Dress, Para: 3 'Dressing the hair'. Talkhees. 15, 73.

إِنَّ لِلّٰهِ مَا أَخَذَ وَ لِلّٰهِ مَا أَعْطَى وَكُلُّ شَيْءٍ عِنْدَهُ إِلَي أَجَلٍ مُّسَمًّى، فَلْتَصْبِرْ وَلْتَحْتَسِبْ-

Pronunciation: *Inna Lilla–hi ma Akhaza wa Lilla-hi ma A'toa. wa Kullu Shayin 'Indahu Ila Ajalim Musamma, Faltasbir wal tahtasib.*

Translation: Verily it is for Allah, what he has taken and that is also for Allah what he has given. Every thing remains with him for a definite period of time. Therefore, you should have patience and desire for virtues'.[1145] Imam Nabavi (Rh) said, this is the best *hadeeth* for giving one consolation.[1146]

Merit (Fazilat)**:** The Prophet (sm) said, 'the person who gives consolation to a *Mumin* brother in his disaster, Allah will make him wear two pairs of very covetous green silk dress, in the Day of Resurrection'.[1147]

(6) Acts to be done for a deceased

(**الأعمال الحسنة للميت**) :

1. Allah says, إِنَّا نَحْنُ نُحْيِ الْمَوْتَى وَنَكْتُبُ مَا قَدَّمُوا وَآثَارَهُمْ وَكُلَّ شَيْءٍ أَحْصَيْنَاهُ فِي إِمَامٍ مُبِينٍ 'Verily we give life to the dead and we record that which they send before and that which they leave behind and all things we have taken account in a clear book (of evidence)'.[1148]

1145. Muttafaq 'Alaih, Mishkat H/1723, Ch: 5, Janaiz, Para: 7. 'To cry on the deceased'.
1146. Talkhees, P. 71.
1147. Talkhees, P. 70; Baihaqi, Musannaf ibnu Abi Shaibah, Hadeeth Hasan; Irwa H/764.
1148. Yaseen 36/12.

2. The prophet (sm) says,

إِذَا مَاتَ الْإِنْسَانُ إِنْقَطَعَ عَنْهُ عَمَلُهُ إِلاَّ مِنْ ثَلاَثَةٍ إِلاَّ مِنْ صَدَقَةٍ جَارِيَةٍ أَوْ عِلْمٍ يُنْتَفَعُ بِهِ أَوْ وَلَدٍ صَالِحٍ يَدْعُو لَهُ، رواه مسلم-

'When the man is died, all of his deeds would be cut off, except three: **(a)** *Sadaqah-i-jariah* (running gift). **(b)** The knowledge by which the mankind would be benifited. **(c)** Good son (descendant), who would pray for him'.[1149]

3. The Prophet (sm) says, the slave says, my wealth, my wealth. Though his wealth are three : **(a)** Which he takes meal, that would be finished **(b)** Which he wears cloth, would become worn-out **(c)** Which he would pay as *sadaqah* (gift), that would be stored for him as savings. All other things are perishing and he leaves for men.[1150]

4. He also says, the deceased is followed by three. Two would return and one would accompany with him. His family and wealth would return and his deeds only would accompany with him.[1151]

5. He also says, the world is nothing but like a dead kid than the wealth of life hereafter.[1152]

6. Allah says, أَعْدَدْتُ لِعِبَادِى الصَّالِحِينَ مَا لاَ عَيْنَ رَأَتْ ، وَلاَ أُذُنَ سَمِعَتْ ، وَلاَ خَطَرَ عَلَى قَلْبِ بَشَرٍ 'I have prepared so much happiness for my virtuous slaves, which are never see any eye and never hear any ear and never imagine any mind'.[1153]

1149. Muslim, Mishkat H/203, Ch: Ilm.
1150. Muslim, Mishkat H/5166, Ch: 26, To soften the heart.
1151. Muttafaq 'Alaih, Mishkat H/5167.
1152. Muslim, Mishkat H/5157.
1153. Hadeeth Qudsi, Muttafaq 'Alaih, Mishkat H/5612; Sajdah 32/17.

7. The Prophet (sm) said, the smallest place of Heaven like a place of putting a whip is better than the earth and its wealth'.[1154]

Three Sadaqahs (ثلاثة صدقات) :

(1) Sadaqah-i-Jariah (running gift) **:** The best *sadaqah* which will be permanent and ever-running is called '*Sadaqah-i-Jariah*'. Such as: To build and run the mosque, orphanage, religious madrasah & Islamic university, to construct the road & dam, to make cultivable the land uncultivated, to arrange fresh water, to build and run charitable dispensary and hospital etc.

(2) Ilm : That ilm (knowledge) is better, which shows men the benign *path* of pure *Tawheed & saheeh Sunnah* and refrains from all sorts of *Shirk* & *Bid'at*. In that object, to help in the field of higher islamic research and to build and run the institute for it, to print and distribute the books and to found and conduct any permanent media of propagation on pure Islam.

(3) Pious son : The offspring is including the earning of the parents.[1155] So, the parents who are not *Kafir* & *Mushrik* will get the *thawab* (virtues) of all *Doas* and virtuous deeds of their pious sons and daughters. The great gift for the deceased is to pray for his *'Istighfar'* (apology) and to give (*Sadaqah*) for him and to perform pilgrimage for him.[1156] For this object, an inheritor will perform first the *Farz* pilgrimage for himself.[1157]

This is to know that *Sadaqah-i-jariah* may be of two ways : **(1)** To be done by him in his life-time and it is the best of

1154. Muttafaq 'Alaih, Mishkat H/5613.
1155. Sunanu Arba'ah, Daremi, Mishkat H/2770, Ch: 11, Business, Para: 1.
1156. Fiqhus Sunnah 1/310.
1157. Abu Daud, Ibnu Majah, Mishkat H/2529, Ch: 10, Manasik.

all without any doubt. Because, one gets, what he strives for *(Najm 53/39)*. **(2)** To be done by his successors and others for him. Sayid Rasheed Reza said, there is unanimous opinion among the scholars that the virtues of *Doa*, *sadaqah* (and *Hajj*) would receive the deceased person. Because there are clear directions about it in the *Shari'ah*.[1158]

There is another thing to remember that the manner of *Sadaqah-i-jariah* would be changed by the change of place, time and person. So, where and to whom it is gifted, should understand the importance and the permanent well-being of it.

With it all, one should be careful about the matter that the *Sadaqah* would not be spent in flourishing the *shirk* & *bid'at* by the name of religion, which would be the cause of running sin instead of running virtue. In the Day of Resurrection, the slave must have to place before Allah the account of his income & expenditure in life.[1159] So oh! the donor of *Sadaqah,* be cautious.

(7) Janazah in absentia (الصلاة على الغائب) :

There is a provision for *Janazah* in absentia.[1160] But it is not permissible for all as tall order, which is opined by the scholars like Imam Khattabi, Ibnu Abdil Barr, Hafez Zaila'ii, Imam Ibnu Taiymiah, Hafez Ibnul Qaiyim and Sheikh Albani. Their urguments are in brief as follows:

The only pure document about the *Janazah* in absentia is the saying *Ghaibana Janazah* of Ashamah Najjashi, the King of Abisinia, who died on 9th A. H. Najjashi was a King of the Christians. But he was a Muslim. For that reason, on

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1158. Mir'at 5/453.
1159. Tirmizi H/2416; Do, Mishkat H/5197, Ch: 26, To soften the heart, Section : 2; Saheehah H/946.
1160. Muttafaq 'Alaih, Mishkat H/1652, Ch: 5, Janaiz, Para: 5.

hearing the news of his death the Prophet (sm) said *Janazah* in absentia in *Jama-'at* with his disciples and said, صَلُّوا عَلَى أَخٍ لَّكُمْ مَاتَ بِغَيْرِ أَرْضِكُمْ 'You say *Janazah* of your brother who has died in another country than yours.'[1161] In explaining the *hadeeth* regarding the death of Najjashi, Abu Daud has composed a paragraph بَابٌ فِي الصَّلاَةِ عَلَى الْمُسْلِمِ يَمُوْتُ فِي بِلاَدِ الشِّرْكِ 'The paragraph on the *janazah* of a Muslim died in a non Muslim country'. It means that, for death in a non Muslim land when no *Janazah* reportedly has been said for a muslim brother or sister, then *Janazah* in absentia is permissible.

There would be said as second document, the *Ghaibana Janazah* of Mu'awiyah bin Mu'awiyah Laisi al-Muzani (R). When the information of his death at Madina was received through *Jibreel* (A) at Tabook, the Prophet (sm) said his *Janazah* in absentia.[1162] Ibnu Abdil Barr and Ibnu Hajar and other scholars say, the *hadeeth* is not an authentic one. Secondly, it is said in this *hadeeth* that *Jibreel* with the flapping of his wings raised all the screens and the *Janazah* is lifted up. As a result the Prophet (sm) could see the *Janazah* (حتى نظر اليه وصلي عليه). Thus it was not any more a *Janazah* in absentia. For this reason Ibnu Hajar Asqalani says that, the document for *Ghaibana Janazah*, through this *hadeeth* is able to be useless. Ibnu Abdil Barr says, 'If the *ghaibana janazah* is permissible, then the prophet (sm) surely would say *janazah* in absentia of his companions in which he could not attend. Similarly the Muslims of the orient and occident would say *Janazah* on the death of their

1161. Ahmad 16577, Ibnu Majah H/1537. Both Sanads are Saheeh.
1162. Baihaqi 4/5.

beloved four great caliphs. But no such statement has ever been received'.[1163]

At last it can be said that the *Janazah* in absentia is allowed undoubtedly for those deceased whose *Janazah* have not been said earlier. But when it is definitely known that the *Janazah* has been made, then there is no harm not to say it in absentia. Especially at present days, when the *Ghaibana Janazah* has been misusing as nasty political instrument. In that case, it is the duty of all to be more cautious.

(8) To Visit the grave (زيارة القبور) :

To visit the grave is a *Sunnat*. Through it one can remember death and the life after death. It creates fear of punishment in the grave. Mind becomes moved. Eyes become full of tears. It creates repentance from evils and love for virtues. It gives incentives for salvation in the life hereafter. With the above ends of view, visiting the grave is permissible. Otherwise it was prohibited first. Afterwards it has been allowed for both male and female. But it has been declared a curse for those ladies who at the time of visit, burst into wailing and show lamentation.

Such things are prohibited at the time of '*Ziarat*' (visit), what Allah becomes angry upon. As for example, To visit the grave to show to other and to get any worldly gain and to lay garland there and to want something from the dweller of the grave, to sit on it, to say *salat* and to make prostration there, to seek salvation through him, to give *alms* and to do '*manat*' (promise to offer) there and to sacrifice cattle, cocks and such other things (as '*Hajat*').

With free mind away from all kinds of *Shirki* belief and *Bid'ati* practice, one should visit the grave just to remember

1163. Al-Jauharun Naqi Sharah Sunanul Baihaqi P. 4/51.

the *Akhirat* (life hereafter) and to make *Doa* for deceased. Otherwise, that visit will be a cause of sin. This is to note that the tour is forbidden for the cause of visit the grave only. Because the Prophet (sm) has prohibited the tour of visit to aquire virtues except three mosques : the House of *Ka'ba*, *Baitul Muqaddas* and *Masjid-i-Nabavi*.[1164] So, it is not permissible to go to Madina for only to visit the grave of the Prophet (sm). But if some one goes to *Masjid-i-Nabavi* to acquire virtues of saying *salat* there, he may also visit the grave of the Prophet (sm) there. So who visits Makkah on the way of Madina during *Hajj*, their determination (*Niyat*) must be to achieve great vertues of *salat* in the mosque of the Prophet (sm).

At present, how the graves of political leaders and saints would have been visiting and how the peoples have been rushing to the graves (Mazars) of saints at the time of annual Urs and other times by a plea to earn well-beings of worldly life and salvation in the life hereafter through them, they should be warned that, they are losing both this world and the world here-after. Because by opposing the sermons of Allah and His Messenger (sm), there must be achieved only the curse of Allah and the deprivation from His bounties.

Manners of visit (آداب الزيارة): At this time you think about death of yourself and your life after death and will pray for the mercy of dwellers of the graves with fresh mind, by following *Doas*. During *Doa* raising two hands lonely is permissible. The Prophet (sm) raised hands three times, while he was making a long *Doa* in the grave-yard of

1164. Muttafaq 'Alaih, Mishkat H/693, Ch: 4, Salat. Para: 7 'Mosques and the places of salat'.

the Baqi‘ of Gharqad.[1165] In this time one has to say *Doa* only and no reading of *Quran, Zikr* or alms giving is permissible.

1st Doa: The Prophet (sm) taught this one to ‘A-yesha (R).

اَلسَّلاَمُ عَلَى أَهْلِ الدِّيَارِ مِنَ الْمُؤْمِنِيْنَ وَالْمُسْلِمِيْنَ، وَيَرْحَمُ اللهُ الْمُسْتَقْدِمِيْنَ مِنَّا وَالْمُسْتَأْخِرِيْنَ، وَإِنَّا إِنْ شَآءَ اللهُ بِكُمْ لَلاَحِقُوْنَ–

Pronunciation: *Assala-mu ‘ala Ahliddia-ri minal Mumineena wal Muslimeena; wa Yarhamulla-hul Mustaqdimeena minna wal Musta’khireena; wa Inna Insha- allahu bikum la La-heqoon.*

Translation: Peace be upon the dwellers of the graves of *Mumins* and *Muslims* (believers and givers up themselves to Allah). May Allah be merciful on our predecessors and on our successors. And we must join with you, if Allah wishes.[1166]

2nd Doa : The Prophet (sm) has taught this *Doa* to others:

اَلسَّلاَمُ عَلَيْكُمْ أَهْلَ الدِّيَارِ مِنَ الْمُؤْمِنِيْنَ وَالْمُسْلِمِيْنَ وَإِنَّا إِنْ شَآءَ اللهُ بِكُمْ لَلاَحِقُوْنَ، نَسْأَلُ اللهَ لَنَا وَلَكُمُ الْعَافِيَةَ–

Pronunciation: *Assala-mu ‘Alaikum Ahladdia-ri minal Mumineena wal Muslimeena, wa Inna Insha-all-hu bikum la Laheqoon. Nas’alulla-ha Lana wa Lakumul ‘A-fiata.*

Translation: Peace be upon you, the dwellers of the graves of *Mumins* and *Muslims* (belivers & givers up themselves to Allah). And we must join with you, if Allah

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1165. Muslim H/2301, Ch: 5, Janaiz, Para: 35; Do, Mishkat H/1766; Talkhees P. 83. This is to note that the Shee‘ah sect used to name it as Jannatul Baqi, because the grave of Fatima (R) remains here and which is a grave misdeed.

1166. Muslim H/2256, Mishkat H/1767, Ch: 5, janaiz, Para: 8, To visit the graves.

wishes. We are praying before Allah for well-being of ourselves and yourselves.[1167]

3rd Doa :

السَّلاَمُ عَلَيْكُمْ دَارَ قَوْمٍ مُؤْمِنِينَ وَإِنَّا إِنْ شَآءَ اللهُ بِكُمْ لاَحِقُونَ، اَللَّهُمَّ اغْفِرْلَهُمْ-

Pronunciation: *Assala-mu 'Alaikum Da-ra Qawmin Mumineena; wa Inna Insha-all-hu bikum Laheqoon. Alla-hummaghfir lahum.*

Translation: Peace be upon you, the dwellers of the graves of *Mumins* and we shall join with you, if Allah wishes. Oh Allah! You forgive them.[1168]

The popular *hadeeth* narrated by Tirmizi *'Assala-mu 'Alaikum Ya Ahlal quboore, Yaghfirulla-hu lana wa lakum'* is *Za'eef.*[1169]

Note: The graves of infidel and polytheist parents may be visited. Wailing is allowed there. Because through it, the death would be remembered. But no *Salam* is allowed to them and no mercy of Allah to be prayed for them. The Prophet (sm) was given so much of permission to visit the grave of his mother.[1170]

7. Salatul Ishraq & Zuha (صلاة الإشراق والضحي)

'Shurooq' means 'rising of the sun'. 'Ishraq' means 'to be shiny the sun'. 'Zuha' means begining to be heated the sun. When this *salat* is said at the begining hour just after the sunrise, then it is called as 'Salatul Ishraq' and when it is said

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1167. Muslim H/2257, Mishkat H/1764.
1168. Muslim, Mishkat H/298, Ch: 3, Cleanness; Do, Mishkat H/1766, Ch: 5, Janaiz, Para: 8.
1169. Tirmizi H/1053; Do, Mishkat H/1765.
1170. Muslim, Mishkat H/1763, Ch: 5, Para: 8.

after some late and before the noon, then it is called as Salatuz Zuha or the *salat* of Chasht. This *salat* is *Mustahab* (desirable) to be said at home. It is not proper to say always and consider it compulsory. Because the prophet (sm) would say it sometimes and give up sometimes.[1171]

Merit (*Fazilat*)**:** Narrated by Anas (R) the prophet (sm) says that 'who would say *Salat* of *Fazr* in *jama'at* and then would remain seated in *Zikr* till sunrise and then would say two *rak'ats* of *Salat*, he would earn virtues of *Hajj* & a *Umrah* fully.[1172] Nabavi explained that the saying of Ibnu Umar (R) about the *Salatuz Zuha* as *Bid'at* means to say it regularly in the mosque is *Bid'at*.[1173]

Buraidah Aslami (R) says, 'the Prophet (sm) has said that, there are 360 joints in the body of a man. So it is the duty of man to make sacrifice for each of the joints. The *Sahabis* told the Prophet (sm) who has ability to perform it? The Prophet (sm) replied that two *rak'ats* of '*Salatuz Zuha*' are sufficient for that.[1174] The number of *rak'ats* of this *salat* has been known as 2, 4, 8 or 12. On the day of the conquest of Makkah before noon, the Prophet (sm) said 8 *rak'ats* very briefly at the house of Umme Hani (R) the sister of Ali (R).[1175] After every two *rak'ats* to be turn in *Salam*.

This is to note that this *salat* of before noon is called as *'Salatul Auwabeen'*.[1176] The *hadeethes* of 6, 20 or other quantities of *nafl salat* after *Maghrib* to *Esha* as *'Salatul Auwabeen'* are *Za'eef*.[1177]

1171. Mir'at Sharah Mishkat. Ch: 4, Salat, Para: 38, Salatuz Zuha, P. 4/344-58.
1172. Tirmizi H/586, Mishkat H/971 Para: 18 'Zikr after Salat'.
1173. Mir'at 4/346.
1174. Abu Daud, Muslim, Mishkat H/1315, 1311, Para: 38, 'Salatuz Zuha'.
1175. Muttafaq 'Alaih, Mishkat H/1309, Para: 38 'Salatuz Zuha'.
1176. Muslim, Mishkat H/1312; Mir'at 4/351.
1177. Tirmizi, Mishkat H/1173-74; Silsila Za'eefah H/469, 467, 4617.

8. Salat of Solar & Lunar eclipse (صلاة الكسوف والخسوف)

The *nafl salat* which is said at the time of Solar and Lunar eclipse is called *'salatul kusoof* and *khusoof'*. The Solar or Lunar eclipse is one of the proofs of the boundless power of Allah. With the beginning of this eclipse, two *rak'ats* of *salat* would be said with long *qira-'at* and *qiam* in congregation with deep obedience and fear of Allah praying for being safe from its harm and to give *khutba* (religious sermon) at the end.[1178] There is special system of saying this *salat*. In which (2+2) 4 *rukus* are made in two *rak'ats* of *salat* and this is more *Saheeh* (purer).[1179]

Procedure: Abdullah Ibnu Abbas (R) says, 'In the time of the Prophet (sm) once there was solar eclipse, when the Prophet (sm) had performed *salat* and the people also said *salat* with him. First he stood for *salat* and recited such a long *sura* like *sura Baqarah* as *qira-'at* and then he made a long *ruku* (1). Then after raising head began to recite, but comparatively shorter and then went to the *ruku* (2). This *ruku* was of shorter duration than the 1st one. Then he raised his head from the *ruku* and went to *sijdah*. Thereafter he stood and made a long *qira-'at*. But it was comparatively shorter than the 1st one. After this he made long *ruku* (3), which was shorter than before. Once again after raising head from the *ruku* made a *qira-'at*, which was shorter than the earlier. Then he made *ruku* (4) and after raising head went to *sijdah* and at last turned in *Salam*.

In the meantime the *sun* became brighter. Then after the end of *salat* he gave *khutba* and after saying *Hamd & Darood* He makes sermon that both the sun and the moon are two

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1178. Muttafaq 'Alaih, Mishkat H/1482-83, Para: 50, Salat of lunar eclipse.
1179. Muttafaq 'Alaih, Mishkat H/1480, 82, see F.N. Albani, P. 1/469; Muslim, Mishkat H/1485.

particular proofs among other proofs of Allah. This eclipse does not occur due to death or birth of anyone. When you observe the eclipse, then you remember Allah and shout *takbeer*, say salat and give alms. By Allah! If you know which I know, then you would laugh a little and cry more'. In another statement He said that Allah would threaten His slaves by it. So when you see it, you devote in *Zikr*, *Doa* & *Istighfar'*.[1180]

Arguments of science: During Solar and Lunar eclipse, the moon, the sun and the earth remain in a straight line. So the attraction of the sun and the moon fall on the earth in excess. For this strong attraction, if any stone or something cosmic, rush to the earth and hit it, then it may cause destruction of the earth. In 1908 on 30th June, a meteorite stone of the power of 12 megaton TNT in weight and 150 feet long had fallen on the jungle of Siberia and created a biggest hole of 40 miles. In its flame of fire, lacs of trees burnt into ashes.[1181]

By saying *salat* of *kusoof* & *khusoof*, the refuge of Allah would be sought from its harmful influence. The object of this *salat* is, not to do worship of these creatures of Allah and not to do fear of these. Allah says, لاَ تَسْجُدُوْا لِلشَّمْسِ وَلاَ لِلْقَمَرِ وَاسْجُدُوْا لِلّٰهِ الَّذِيْ خَلَقَهُنَّ إِنْ كُنْتُمْ إِيَّاهُ تَعْبُدُوْنَ– 'do not prostrate to the sun nor to the moon, but prostrate

1180. Muttafaq 'Alaih, Mishkat H/1482-84. This is to note that, Incidentally Ibraheem, the last son of the prophet (sm) died at Madina in his age of 18 months at the day of solar eclipse (Monday the 29th Shawal of 10th A. H. /27 January 632 A. D.). In that time there had been prevailed a popular belief that the solar or lunar eclipses would occur for the cause of death of a great man'. (Bukhari H/1063, Ch: Solar eclipse, Para: 17; Muslim, Mishkat H/1485; Sulaiman Mansoorpuri, Rahmatul lil 'A-lameen (Delhi: 1980), P. 2/97-98).

1181. Dhaka: Daily Inqilab, 4th February, 2000, P. 11. N.B. Ten lac tons make a Megaton.

yourselves to Allah. Who created these, if you (really) worship Him'. *(Ha-meem Sajdah/Fussilat 41/37).*

9. Salat of Istisqa (صلاة الإستسقاء)

***'Istisqa'* means** seeking of drinking water. In the *Shar'ii* terminology, during comprehensive drought or no rainfall, praying for water from Allah through a particular way of *salat* is known as '*Salatul Istisqa*'. It is introduced first in Madina in the Month of Ramazan of 6th *hijrah*.[1182]

Procedure : Proceed to the open field early in the morning immediately after sun-rise wearing poorly but clean dress and wrapper. There may carry *Mimber* (Pulpit) for the *Imam*. Then will say *salat* of *Istisqa* following to anyone of the systems below :

System-1: Will say first with *jama'at* two *rak'ats* of *salat* without *Azan* & *Iqamat* as the *salat* of *Eid*.[1183] Imam will recite the *qira-'at* loudly. He may recite *sura A'la* in 1st *rak'at* and *Ghashiah* in the 2nd or any other *sura*. Then after *salat* the *Imam* after taking seat on the pulpit or in standing position on the pulpit or on the ground will say first *Allahu Akbar* and then after praising to Allah and reading *Darood* to the Prophet (sm) saying *Alhamdulillahi Rabbil 'A-lameen, Wassala-tu wassala-mu 'Ala Rasoolihil Kareem* and then will deliver short *Khutba* with religious instructions about the importance of *'Istisqa'* to the *musallis*, which will enhance their faith on Allah.[1184] Then the *Imam* & *musallis* will stand facing the *qibla* and will turn their wrapper upside down and

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1182. Mir'at 5/170.
1183. Abu Daud H/1161, 65; Muttafaq 'Alaih, Mishkat H/1497; Mir'at 5/179.
1184. Abu Daud H/1165, from Ibnu Abbas (R); Bukhari H/1022, Para: 15, To read Doa of Istisqa in standing position; Mir'at 5/189.

will put one side of the wrapper to another side of the shoulder. Then the two hands will have to be kept straight upward with palms down-ward along with the face, so that the armpits are to be open.[1185]

Then will read the following *Doas*:

(١) اَلْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ، الرَّحْمنِ الرَّحِيْمِ، مَالِكِ يَوْمِ الدِّيْنِ، لآ إِلَهَ إِلاَّ اللهُ يَفْعَلُ مَا يُرِيْدُ- اَللَّهُمَّ أَنْتَ اللهُ لآ إِلَهَ إِلاَّ أَنْتَ، أَنْتَ الْغَنِيُّ وَنَحْنُ الْفُقَرَاءُ، أَنْزِلْ عَلَيْنَا الْغَيْثَ وَاجْعَلْ مَا أَنْزَلْتَ عَلَيْنَا قُوَّةً وَّ بَلاَغًا إِلَى حِيْنٍ-

(1) Pronunciation: *Alhamdulilla-hi Rabbil 'A-lameen, Ar-rahma-nir Raheem, Ma-liki Yaomiddeen. La Ila-ha Illalla-hu Yaf'alu ma Yureed. Alla-humma Antalla-hu La Ila-ha Illa Anta. Antal Ghanieu wa Nahnul Fuqara-u. Anzhil 'Alainal Ghaitha Waj'al ma Anzhalta 'Alaina Quwataon wa Bala-ghan Ila heen.*

Translation: All praises for Allah, the fosterer of the Universe, who is merciful and benevolent, the King of the Day of Judgement. There is none to be worshipped but Allah. He does whatever he wishes. Oh! You are Allah, there is none to be worshipped than you. You are not dependent on any, but we all depend upon you. Shower rainfall on us! Do the rain you will shower on us as the cause of our strength and would be helpful to our wants for a longer period of time'.[1186]

(٢) اَللَّهُمَّ اسْقِ عِبَادَكَ وَبَهَائِمَكَ وَانْشُرْ رَحْمَتَكَ وَاحْيِ بَلَدَكَ الْمَيِّتَ-

(2) Pronunciation: *Alla-hummasqi 'Iba-daka wa Baha-imaka Wanshur Rahmataka Wahye Baladakal Maiyeta.*

1185. Abu Daud H/1164, 68; Do, Mishkat H/1504; Fiqhus Sunnah 1/161; Mir'at 5/176.

1186. Abu Daud H/1173, Mishkat H/1508, Ch: 4, Salat, Para: 52, Istisqa.

Meaning: ‘Oh Allah! supply rain water to your slaves and animals to drink and spread your kindness and revive your dead localities’.[1187]

(٣) اَللَّهُمَّ اسْقِنَا غَيْثًا مُّغِيْثًا مَّرِيْئًا مَّرِيْعًا، نَافِعًا غَيْرَ ضَارٍّ عَاجِلاً غَيْرَ آجِلٍ-

(3) Pronunciation: *Alla-hummasqena Ghaitham Mugheetham Mareeam Maree‘a, Na-fe‘an Ghaira Za-rrin ‘A-jilan Ghaira A-jil.*

Meaning: Oh Allah! supply rain water to us, which fulfils our need, satiates our thirst and produces crops. Which is useful not harmful and immediate not delaying.[1188]

At this time to see the rainfall will say, اَللَّهُمَّ صَيِّبًا نَافِعًا *Alla-humma Sayeban Nafe‘an*’ (Oh Allah! Pour down useful rains).[1189] Considering as a special bounty of Allah one is to accept the wet wrapper soaked in the rain fervently.[1190]

System-2: To say short *khutba* first, then to say two *rak‘ats* of *salat.*[1191] Thereafter would say *Doa* as like as the system-1 stated before.

The intent : In turning upside down the wrapper, there is hint of seeking overturn the drought into the rainfall.[1192] Beside this there is hint of the changed and helpless conditions of the slaves to Allah. In keeping two hands straight upward with palms down-ward along with the face, there is a hint of utmost surrender and earnest dedication

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1187. Muwatta, Abu Daud H/1176, Mishkat H/1506, Ch: 4, Salat, Para: 52 ‘Istisqa’.
1188. Abu Daud H/1173, Mishkat H/1507.
1189. Bukhari H/1032, Mishkat H/1500.
1190. Muslim, Mishkat H/1501.
1191. Abu Daud H/1165, 73; Mishakt H/1508; Mir‘at 5/178.
1192. Hakem, Baihaqi, Mir‘at 5/176.

to Allah. In coming out to the plain field and seeking rain in congregation there is an important hint of ardent prayer of tens of thousands of slave in one specific issue of seeking rain only.

Other systems than salat :

(a) During *khutba* of *jum'ah* the *khateeb* will have to pray to Allah seeking rainfall raising two hands. The *musallis* also will pray together with the Imam raising two hands (or will say *'Ameen' 'Ameen'*). The shortest *Doa* of this time اَللّٰهُــــمَّ اَغِثْنَــا *Alla-humma Aghithna* (Oh Allah! shower rainfall on us) three times in minimum.[1193] Or to say اَللّٰهُمَّ اسْـــقِنَا *Alla-hummasqina* (Oh Allah! supply rain water to us) three times in minimum.[1194]

(b) Except the *jum'ah* and the *salat* of *Istisqa* to seek rain by the *Doa* only raising two hands saying *Doa* No. 3 or other *Doas* related to it.[1195]

Other things to know:

(a) Prayer for rain to Allah may also be made through an pious and Allah-fearing devout Muslim. After demise of the Prophet (sm) Umar (R) would seek rainfall by His uncle Abbas (R).[1196]

(b) The *Khutba* of *Istisqa* is not like other *Khutbas* in general. The most of it are *Doas* only with full of submission and *takbeer*.[1197]

1193. Bukhari H/1014, 29, Ch: 15, Istisqa, Para: 7, 21.
1194. Bukhari H/1013.
1195. Ibnu Majah H/1269.
1196. Bukhari H/1010, Mishkat H/1509.
1197. Abu Daud H/1165.

(c) At the time of excessive rainfall will say اَللّٰهُمَّ صَيِّبًا نَافِعًا *Alla-humma Sayeban Nafe'an*' (Oh Allah! Pour down useful rains).[1198] And in fear of its prevading damage, there have to pray to Allah for taking it back saying : اَللّٰهُمَّ حَوَالَيْنَا وَلاَ عَلَيْنَا *Alla-humma Hawa-laina wala 'Alaina* (Oh Allah! take it back from us and not to us).[1199]

10. Salat for fulfillment of wants (صلاة الحاجة)

The *nafl salat* which is said for Allah for fulfillment of any particular legal need is called *'Salatul Hajat'*.[1200] For fulfillment of any legal need, the slave can pray to his lord Allah through *Sabr* and *Salat*. (i.e. patience & prayer), (*Baqarah 2/153*). So in separate two *rak'ats* of *nafl salat* or in any *salat* in *sijdah* or in last sitting after *Tashahhud* and before *Salam* getting in the mind the thing of early need, will say the substantial *Doa* narrated below:

اَللّٰهُمَّ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَّفِي الْآخِرَةِ حَسَنَةً وَّقِنَا عَذَابَ النَّارِ– *Alla-humma Rabbana A-tina fiddunya Hasanataon wa fil A-khirati Hasanataon wa Qina 'Aza-banna-r.*

'Oh Allah! Oh our fosterer! Give us in this world that which is good and in the life hereafter that which is good and save us from the punishment of the Hell. Anas (R) said, the prophet (sm) used to say this *Doa* most of the time.[1201]

1198. Bukhari H/1032, Mishkat H/1500.
1199. Bukhari H/933, 1021; Abu Daud H/1174; Muttafaq 'Alaih, Mishkat H/5902, Ch: 29, Para: 7.
1200. Ibnu Mazah H/1385, Ch: 2, Salat, Para:189.
1201. Bukhari H/4522, 6389; Do, Mishkat H/2487, Muslim, Mishkat H/813.

Or to say, ...اَللَّهُمَّ آتِنَا *Alla-humma A-tina...* If it is said in *sijdah*. As because the recitation of Quranic verses is not allowed in *ruku & sijdah*.[1202]

Huzaifah (R) says that, كَانَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ إِذَا حَزَبَهُ أَمْرٌ صَلَّى The Prophet (sm) when faces any crisis, would engage in *salat*'.[1203]

Here should remember the incident of 'Sara' the wife of Ibraheem (A), when she was kidnapped and brought to the lewd king and he comes ahead to her, then she makes ablution and engaged in *salat* and seeks refuge with Allah by saying اَللَّهُمَّ لاَ تُسَلِّطْ عَلَيَّ هَذَا الْكَافِرَ, 'Oh Allah! Do not subduer this infidel to me'. Allah had responded then & there to her prayer and the limbs of that tyrant emperor got paralysed. After being failure at third time, he releases 'Sara' with honour and sent her to Ibraheem (A) with precious gifts and a maid servant Hajera.[1204]

11. Salat of Repentance (صلاة التوبة)

The particular *nafl salat* which is said for apology to Allah after repentence is called *'Salatut Tawbah'*. Narrated by Abu Bakr (R), he says, 'I have heard to say the Prophet (sm) that if anybody commits a sin and then stands and make ablution and then performs two *rak'ats* of *salat* and prays to seek forgiveness of Allah, then Allah pardons him.[1205] *Tabarani*

1202. Muslim, Mishkat H/873, Ch: 4, Salat, Para: 13, Ruku; Nayl 3/109.
1203. Abu Daud H/1319, Ch: 2, Salat, Para: 312; Saheehul Jame' H/4703; Do, Mishkat H/1315.
1204. Bukhari H/2217, Ch: 34, Business, Para: 100: Ahmad H/9230, Sanad Saheeh.
1205. Abu Daud, Nasaii, Ibnu Majah, Baihaqi, Tirmizi, Hadeeth Hasan, Fiqhus Sunnah 1/159; Mishkat H/1324, Para: 34, 'Optional Salat'; A-le Imran 3/135.

kabeer, through *'Hasan Sanad'* from Abud Darda (R) narrates with *Marfu'* source that, the *salat* of two or four *rak'ats* either *Farz* or *Nafl*, must be said after proper ablution and with full of *ruku* and *sijdah*.[1206] The following *Doa* for repentance should be said in *sijdah* and in the last sitting before turning in *salam*-

أَسْتَغْفِرُ اللهَ الَّذِيْ لآ إِلَهَ إِلاَّ هُوَ الْحَيُّ الْقَيُّوْمُ وَأَتُوْبُ إِلَيْهِ–

Pronunciation: *Astaghfirulla-hallazi La Ila-ha Illa Huwal Haiul Qaiyu-mu wa Atoo-bu ilaihi.*

Translation: I beg pardon to Allah, except Him there is none to be worshipped. Who is ever-living and sustainer of the universe and to Him I am going back (i.e. I am doing *Tawbah*).[1207] The *Doa* of *Saiyedul Istighfar* (*Doa* No. 13.) may also be added with it.

12. Salat for seeking guidance

(صلاة الإستخارة)

The *nafl salat* which is said to seek guidance from Allah is called *'Salatul Istikha-rah'*. In the circumstances of embarrassment of a *Mumin* (believer), when he would be unable to decide what will be beneficial to him and then to seek guidance from Allah, this *salat* would be said. Without having inclination and impulse to particular direction, one should pray in bare mind before Allah to seek his guidance, then will do as per what his mind attracts. For this the two *rak'ats* of *salat* without the *Farz salat*, could be said with

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1206. Tabarani, Ahmad H/27586; Saheehah H/3398; Saheeh Targheeb H/230.
1207. Tirmizi, Abu Daud, Mishkat H/2353, Ch: 9, Doas, Para: 4, 'To beg pardon & to make repentance'.

determination *(Niyat)* of *Istikharah* either in day time or at night.

Doa of *Istikha-rah* should not say in *Vitr salat* of one *rak'at*, but should say in more than one and in any *Sunnat* or *Nafl salat.*[1208]

Jaber (R) said that the Prophet (sm) has taught us *'Istikh-arah'* in all deeds as he taught us *sura* of the Quran. He has said, when one of you will determine to do anything (good), he should say two *rak'ats* of *salat* without the *Farz salat*. Thereafter he should say (the *Doa* below):

اَللَّهُمَّ إِنِّي أَسْتَخِيْرُكَ بِعِلْمِكَ، وَأَسْتَقْدِرُكَ بِقُدْرَتِكَ، وَأَسْأَلُكَ مِنْ فَضْلِكَ الْعَظِيْمِ، فَإِنَّكَ تَقْدِرُ وَلاَ أَقْدِرُ وَتَعْلَمُ وَلاَ أَعْلَمُ وَأَنْتَ عَلاَّمُ الْغُيُوْبِ، اَللَّهُمَّ إِنْ كُنْتَ تَعْلَمُ أَنَّ هَذَا الْأَمْرَ خَيْرٌ لِّيْ فِيْ دِيْنِيْ وَمَعَاشِيْ وَعَاقِبَةِ أَمْرِيْ فَاقْدِرْهُ لِيْ وَيَسِّرْهُ لِيْ ثُمَّ بَارِكْ لِيْ فِيْهِ، وَإِنْ كُنْتَ تَعْلَمُ أَنَّ هَذَا الْأَمْرَ شَرٌّ لِّيْ فِيْ دِيْنِيْ وَمَعَاشِيْ وَعَاقِبَةِ أَمْرِيْ فَاصْرِفْهُ عَنِّيْ وَاصْرِفْنِيْ عَنْهُ وَاقْدِرْ لِيَ الْخَيْرَ حَيْثُ كَانَ ثُمَّ أَرْضِنِيْ بِهِ، قَالَ: (وَيُسَمِّي حَاجَتَهُ)– رواه البخارىُّ–

Pronunciation: *Alla-humma Innee Astakheeruka bi 'Ilmika wa Astaqdiruka bi Qudratika, wa As'aluka bi Fazlikal 'Azeem. Fa Innaka Taqdiru wala Aqdiru, wa Ta'lamu wala A'lamu, wa Anta 'Alla-mul ghuyoob. Alla-humma In kunta Ta'lamu Anna Ha-zal Amra khairul lee fee Deeni wa Ma'a-shee wa 'A-qibati Amree, Faqdirhu lee wa Yassirhu lee, Thumma Ba-rik lee feehi. Wa In kunta Ta'lamu Anna Ha-zal Amra Sharrul lee fee Deenee wa Ma'a-shee wa 'A-qibati Amree, Fasrifhu 'Annee Wasrifnee 'Anhu, Waqdirlial Khaira Haithu ka-na, Thumma Arzinee bihi.'*

1208. Naylul Awtar 3/354, Para: Salat of istikha-rah.

Translation: Oh Allah! I am seeking goodness from you through your knowledge and I am seeking strength through your strength. I am begging your great blessings. Because you have strength and I have no strength. You know and I know nothing. You are the best knower of unseens.

Oh Allah! If you know that this deed will be beneficial to me, to my religion, to my livelihood and to the end of my doing, then you make it fixed for me and make it easy, thereafter give on it abundance for me.

Or if you know that it would be harmful to me, to my religion, to my livelihood and to the end of my doing, then you take it back from me and also keep me away from it, and you decide for me good, wherever that may be, thereafter make me happy with that'.

The narrator said that, he may mention the name of deed, while saying *'Ha-zal Amra'* (this deed) and that has been narrated at the end of the *hadeeth* above.[1209]

The time of Doa:

There are two things are to be visible : (1) After turning in *Salam*, which is seemed in the narration of Jaber (R) in Saheeh Bukhari, ثُمَّ لْيَقُلْ 'thereafter he should say'. (2) Within the *salat*, which is seemed in the narration of same narrator in Sunan of Abu Daud, وَلْيَقُلْ 'and he should say'.[1210] In other *saheeh hadeethes* it is proved that the Prophet (sm) would make most of *Doas* in the time of *sijdah* or in the last sitting

1209. Or to say, (فِيْ عَاجِلِ أَمْرِي وَآجِلِهِ i.e. In my life or in life hereafter). Mishkat H/1323, Para: 39, Optional Salat; Abu Daud H/1538; Mir'at 4/362.
1210. Bukhari H/1162; Abu Daud H/1538; Mir'at 4/362.

between *Tashahhud* & *Salam* and also encourages the *Musallis* to do the same.[1211] So that the *Doa* of *Istikh-arah* should also be said calmly in that time. On the other hand if it is said after turning in *Salam*, then it should say without delay and useless talk, raising two hands with full of heart starting with *Hamd* & *Darood*, such as *Alhamdu lilla-hi Rabbil 'A-lameen. Wassala-tu wassala-mu 'Ala Rasoolihil Kareem.* Then will say the *Doa*.[1212]

The author of the *Mir'at* says that He should do the same which will appear or will occur after the *salat* of *istikha-rah.* It is not the condition for him to go asleep and to see the dream or to be open his heart (i.e. *kashf*) for it.[1213]

The '*salat* of *Istikh-arah*' for a particular matter may be said once, and there is no clear reference from any *saheeh hadeeth* to say it further for the same matter. But the Prophet (sm) if prays for anything, would pray thrice and if he wishes to seek anything would seek thrice', on the basis of this *saheeh hadeeth,*[1214] Imam Shawkani has opined that like the *salat* of *Istisqa*, the *Doa* of *Istikh-arah* may also be said more than once. Imam Nabavi says, at the time of saying that *Doa* one has to make his mind free from all inclinations and has to devote solemnly and depend on Allah alone. Otherwise that person will turn as a worshipper of his self than to seek his well-being from Allah.[1215]

1211. Muslim, Mishkat H/894, 813.
1212. Abu Daud H/1481, 88-90; Nayl 3/354-55; Fiqhus Sunnah 1/158; Mir 'at 4/362, 364.
1213. Mir'at 4/365.
1214. Muttafaq 'Alaih, Muslim, Mishkat H/5847 Ch: 29, 'Fazail & Shamail' Para: 4.
1215. Naylul Awtar 3/356; Para: 'The Salat of Istikh-arah'.

13. Salat of glorification (صلاة التسبيح)

For reading more *tasbeeh*, this *salat* is called as *Salatut tasbeeh*. This *salat* is among the optional ones.

No *saheeh hadeeth* has been narrated for it. Rather the *hadeeth* narrated by Abdullah Ibnu Abbas (R) has been termed by some scholars as *Mursal*, *Mouqoof*, *Za'eef* and *Mauzu* (spurious). The permanent committee of Fatawa of Saudi Arabia 'Lajna Daemah' has given verdict about this *salat* as *Bid'at*. Though Sheikh Albani (Rh) seems that the *Za'eef* sources of that *hadeeth* strengthen one another and opined it as Saheeh and Ibnu Hajar Asqalani and Obaidullah Mubarakpuri (Rh) raised it to the status of '*Hasan*', yet any *ibadat* particularly the *salat*, could not be established on the basis of such controversial, doubtful and weak bases. So that the *Darul Ifta* of 'Hadeeth Foundation Bangladesh' decided to be away from it.[1216]

1216. See in details the description of Ibnu Hajar Asqalani (Rh); Albani, Mishkat appendix; Hadeeth No.3, P. 3/1779-82; Abu Daud, Ibnu Majah, Mishkat H/1328 F.N. Baihaqi 3/52; Abdullah Ibnu Ahmad 'Masail-i-Imam Ahmad' Mas'ala No. 413, P. 2/295; Mir'at 4/372-75; Lajna Daemah, the permanent fatwa committe of Saudi Arabia has given about it the fatwa as bid'at (صلاة التسبيح بدعة، وحديثها ليس بثابت، بل هو منكر). See Fatwa No. 2141, P. 8/164.

Process : To say four *rak'ats* of *salat* in one *salam* in day time or at night. In 1st *rak'at* at the end of *qira-'at* to read *Subha-nallahi walhamdu lilla-hi wala ila-ha illalla-hu walla-hu Akbar* 15 times. Then in ruku (after reading *Doa*) will read that *Tasbeeh10* times. Then at the *qawmah* (after saying *Sami'alla-hu liman Hamidah* and *Rabbana lakal Hamd*) 10 times. Then at *sijdah* (after saying *Doa*) 10 times. Then at sitting between two *sijdahs* (after reading *Doa*) 10 times. Then at 2nd *sijdah* (after reading *Doa*) 10 times. Then after rising from 2nd sijdah at sitting before standing 10 times (total 75 times). Thus will say in four *rak'ats* grand total of *tasbeeh* 4×75=300 times. This *salat* could be said once if possible in a day or in a week or in a month, or in a year, or in the life round. By it, will be pardoned all the sins before and after, known and

Essential Doas (الأدعية الضرورية)

Importance of Doa:

The Prophet (sm) says, الدُّعَاءُ هُوَ الْعِبَادَةُ 'The *Doa* is prayer'.[1217]

Allah says, اُدْعُونِي أَسْتَجِبْ لَكُمْ، إِنَّ الَّذِيْنَ يَسْتَكْبِرُوْنَ عَنْ عِبَادَتِيْ سَيَدْخُلُوْنَ جَهَنَّمَ دَاخِرِيْنَ- (غافر ٦٠)- 'Invoke me, I will respond to you. Those who scorn in pride to my worship, they will soonly enter Hell in humiliation'. Here the meaning of worship is *Doa*.[1218]

Allah also says,

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيْبٌ، أُجِيْبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ فَلْيَسْتَجِيْبُوْا لِي وَلْيُؤْمِنُوْا بِي لَعَلَّهُمْ يَرْشُدُوْنَ- (البقرة ١٨٦)-

'When My slaves ask you about me, then you say that, I am close (to them). I respond to the prayer of the supplicant, when he calls on Me. So let them obey My directives and believe in Me. So that they may be led to the right path' *(Baqarah 2/186)*.

The Prophet (sm) says, مَنْ لَمْ يَدْعُ اللهَ سُبْحَانَهُ غَضِبَ عَلَيْهِ 'Allah becomes enraged if the slave would not pray to Him'.[1219] He says, لَيْسَ شَيْءٌ أَكْرَمَ عَلَى اللهِ سُبْحَانَهُ مِنَ الدُّعَاءِ 'there is no prestigous thing to Allah than to pray to Him'.[1220]

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unknown, small and grave. *(Abu Daud H/1297-99, Ibnu Majah H/1386-87; Do, Mishkat H/1328, Ch: Salat, Para: 40, Salatut Tasbeeh).*

1217. Ahmad, Tirmizi etc. Mishkat H/ 2230, Ch: 9, Doas, Section : 2.

1218. Ghafir/Mumin 40/60; 'Awnul Ma'bood H/1466, See commentary, Para: 352, Doas.

1219. Ibnu Majah H/3827, Ch: 34, Doa, Para: 1, Dignity of Doa.

1220. Tirmizi, Ibnu Majah, Sanad Hasan, Mishkat H/ 2232, Ch: 9, Doas, Section : 2.

Merits of *Doa*: Narrated from Abu Sa'eed Khudri (R), the Prophet (sm) said that when a Muslim prays for another Muslim, where there is no sin or cutting of the ties of kinship, then Allah as a reward of that *Doa*, gives him any one of the followings: **(1)** He accepts the *Doa* at once or **(2)** He keeps its reward preserved for the life hereafter or **(3)** He removes one of such difficulties from him'. The *Sahabis*, on hearing this, say, then we shall say more and more *Doas*. The Prophet (sm) says, Allah is more granter of *Doas* than that'.[1221] So always must seek *Doa* one to another.

Conditions for acceptance of *Doa* :

(1) *Doa* should be with *Hamd* & *Darood* in beginning & finishing. **(2)** *Doa* should be with sole obedience to Allah **(3)** There should not be any matter of sin and cutting off the ties of kinship **(4)** Food, drink and clothes should be *Halal* (legal) and *Taiyb* (pure) **(5)** Should not be impatient for acceptance of *Doa*. **(6)** Should not be hopeless and do not giving up the *Doa*. **(7)** Should not pray indifferently and always should be firm optimist about the acceptance of *Doa*.

But if Allah wishes, he would accept the *Doa* of anyone in any time, even of an infidel or of a polytheistic, if he seeks pardon with repentance.

Process : Joining the open two palms will make *Doa* putting it face level in front.[1222] At the beginning of *Doa* should say *Hamd* & *Darood* and then will say different *Doas*.[1223] Such as : *Alhamdu lilla-hi Rabbil 'A-lameen, Wassala-*

1221. Ahmad, Hakem, Mishkat H/2259, Ch: 9, Doas; Sanad Hasan –Albani; Hadeeth Saheeh, Ahmad Hasan Dehlavi, Tanqeehur Ruwat fee Takhreeji Ahadeethil Mishkat (Lahore: Darud Da'watis Salafiyah: 1983), P. 2/69.
1222. Abu Daud H/1486-87, 89; Do, Mishkat H/2256, Ch: 9, Doas.
1223. Tirmizi, Abu Daud, Nasaii, Mishkat H/930-31, Ch: 4, Salat, Para: 16, To say Darood on the Prophet (sm) and its merit; Albani, Sifat P. 162.

tu wassala-mu 'ala Rasoolihil Kareem'. Then after saying different *Doas* will say at the end, *Subha-na Rabbika Rabbil 'izzhati 'amma Yasifoon, wa sala-mun 'alal mursaleen, wal hamdu lilla-hi Rabbil 'A-lameen'* and then will conclude the *Doa*.

Manners of *Doa* : (1) Should beg most humbly and confidentially.[1224] **(2)** With single mind and with fear & desire and by medium voice or without loudness in words.[1225] **(3)** Should be substantial and rich in content.[1226]

Places & times of acceptance of Doa:

Allah says, 'Invoke Me! I will respond to you.[1227] It seems that Allah would respond to his slave in any place, in any time and in any language. But in *salat*, *Doa* should not be done in other language than Arabic. There comes in *hadeethes* the urge to do *Doa* in some places & times, which are in brief as follows:

(1) In *Sijdah* by *Doas* of *hadeethes* except the *Doas* of Quran **(2)** In the last sitting between *Tashahhud* & *Tasleem*. **(3)** In Friday between sitting of Iman on the pulpit and turning in *Salam* at the last sitting of *Jum'ah salat*. **(4)** In the night *nafl salat*. **(5)** In the condition of *Siam* i. e. fasting. **(6)** In uneven nights of 21, 23, 25, 27, 29th of *Ramazan*. **(7)** On the hills of Safa & Marwa facing *Baitullah* raising two hands. **(8)** In the field of *Arafat* for *Hajj* raising two hands. **(9)** *Doa* at *Mash'arul Haram*, the mosque of Muzdalifah or out of it in his abode, after the *Fajr salat* till the eve of sunrise of 10th of Zul-hijjah. **(10)** *Doa* raising two hands on going away some distance after throwing gravels at 1st & 2nd *Jamrah* in three days of 11, 12 & 13th Zul-hijjah at *Mina*. **(11)** *Doa* during

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1224. A'raf 7/55.
1225. Zumar 39/53-54; Isra 17/110; A'raf 7/205.
1226. Abu Daud H/1482; Do, Mishkat H/2246, Ch: 9, Doas.
1227. Ghafir/Mumin 40/60.

Tawaf between two *rukans* of *Yamani* & *Hajar al-Aswad* at the holy Ka'ba. **(12)** 'The *Doa* would accept when it is done behind someone with plain heart. One angel would be engaged there. When someone prays for well-being of his brother, the angel would say *'Ameen'* and say, for you also'.[1228] Except those there are other places & times also.

Doa of three persons would be accepted surely :

The Prophet (sm) says, '*Doa* of three persons would be accepted surely and there is no doubt in it : (1) *Doa* of oppressed (2) *Doa* of stranger (3) *Doa* of father for his children'.[1229] He says, be carefull about the Doa of oppressed. Because there is no barrier between his Doa and Allah'.[1230]

Doas in different times (الدعوات فى الأوقات)

1. To begin any thing good: (a) Including taking food and drink, at the beginning of all good things should be started with saying بِسْمِ اللهِ *Bismilla-h'* (I am beginning with the name of Allah)[1231] and **(b)** should be ended with saying اَلْحَمْدُ لِلّٰهِ *Alhamdulilla-h'*. (All praises for Allah).[1232] **(c)** The Prophet (sm) has ordered, you say *Bismillah* when you shut the door & window and when you cover the vessels of food & drink. If you have nothing to cover, then you put a stick or a piece of wood on the bowl that would be safe from evils.[1233]

1228. Muslim, Mishkat H/2228, Ch: 9, Doas, Section : 1.
1229. Abu Daud, Tirmizi, Ibnu Majah, Mishkat H/2250, Ch: 9, Doas, Section:2.
1230. Muttafaq 'Alaih, Mishkat H/1772, Ch: 6, Zakat, Section: 1.
1231. Muttafaq 'Alaih, Muslim, Mishkat H/4159, 61; Abu Daud, Mishkat H/4202. This is to note that, to say Allah Shafi, Allah Khafi at the time of taking medicine has no basis. It is shown written in dispensaries & hospitals, which should be shunned.
1232. Bukhari, Muslim, Mishkat H/4199, 4200, Ch: 2, Foods, Section : 1.
1233. Muttafaq 'Alaih, Mishkat H/4294-96. Ch: 21, Foods, Para: 5.

This is to note that, to read *Bismilla-h* & *Alhamdulilla-h* and to take refuge with Allah, before and beyond any deed of sin is not permissible. Because these are the deeds of Satan. The blessings of Allah would remain with legal & good deeds only.

2. (a) Whenever you notice or hear anything of pleasure should say, اَلْحَمْــدُ لِلّٰهِ *Alhamdulilla-h'* **(b)** if anything liking should say, اَلْحَمْدُ لِلّٰهِ الَّذِي بِنِعْمَتِهِ تَتِمُّ الصَّالِحَاتُ *Alhamdulilla-hillazi bini'matihi Tatimmus Soa-liha-tu'* (All praises for Allah by the blessings of whom the good deeds have been completed). **(c)** If anything disliking should say, اَلْحَمْدُ لِلّٰهِ عَلَــى كُــلِّ حَــالٍ *Alhamdulilla-hi 'ala kulle Ha-l'* (All praises for Allah in every condition).[1234] **(d)** If anything surprising should say, سُبْحَانَ اللّٰهِ *Subha-nallah'* (most holiest is Allah). **Or** اللّٰهُ أَكْبَرُ *Alla-hu Akbar'* (Allah is greatest).[1235] **(e)** When anything of fear, should say, لآ إِلَــهَ إِلاَّ اللّٰهُ *'La Ila-ha illalla-h'* (There is none to be worshipped than Allah).[1236] The Prophet (sm) says that, سُبْحَانَ اللّٰهِ وَ الْحَمْــدُ لِلّٰهِ *Subha-nalla-h & Alhamdulilla-h'* fill up the vacuum (with virtues) between the sky and the earth, and اَلْحَمْدُ لِلّٰهِ *Alhamdulilla-h'* fills up the scale of virtues in the Day of judgement.[1237]

3. Whenever anything sad happens, looks or hears, one will say, إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُوْنَ *Inna lilla-he wa Inna Ilaihe Ra-je'oon'.*

1234. Ibnu Majah, H/3803, Ch: 3, Good manner, Para: 55; Hakem, Silsila Saheehah H/265.
1235. Bukhari, H/6218-19, Ch: 78, 'Good manner' Para: 121; Do, H/4741. Ch: 'Tafseer', Sura Hajj (22), Para:1.
1236. Bukhari, H/3598, Ch: 61, 'Dignities' Para: 25 'Signs of prophet-hood'.
1237. Muslim, Mishkat H/281, Ch: 3, cleanness, Section : 1.

(We are all for Allah and we are all shall return to Him'). *(Baqarah 2/156).* And then should say, if it is for himself :

اَللَّهُمَّ أَجِرْنِيْ فِيْ مُصِيْبَتِيْ وَأَخْلِفْ لِيْ خَيْرًا مِّنْهَا–

Alla-humma Ajirnee fee Museebatee wa Akhlif lee Khairam minha. (Oh Allah! give me shelter in this disaster and give in return for me better than it).[1238] If it is a common disaster, then will say this *Doa* with *Na* (نَا) in the place of *Nee* (نِىْ).

4. About sneeze :

(a) Who sneezes will say, اَلْحَمْدُ لِلّٰهِ *Alhamdulilla-h'* (All praises for Allah =*Bukhari*) **Or** will say, اَلْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ *Alhamdulilla-hi Rabbil 'A-lameen'* (All praises for Allah, the cherisher of the universe).[1239] **Or** will say, اَلْحَمْدُ لِلّٰهِ عَلَى كُلِّ حَالٍ *Alhamdu lilla-hi 'ala kulle Ha-l'* (All praises for Allah in every condition).[1240]

(b) In answer to sneeze will say, يَرْحَمُكَ اللهُ *Yarhamukalla-h'* (May Allah be kind to you).

(c) On hearing the answer will say who sneezes, يَهْدِيْكُمُ اللهُ وَيُصْلِحُ بَالَكُمْ *Yahdeekumulla-h wa Yuslihu Ba-lakum'.* (May Allah guide you and rectify your condition).[1241] **Or** will say, يَغْفِرُ اللهُ لِىْ وَلَكُمْ *Yaghfirulla-hu lee wa Lakum'* (May Allah pardon me and you).[1242]

1238. Muslim, Mishkat H/1618, Ch: 5, janaiz, Para: 3.
1239. Tirmizi, Abu Daud, Mishkat H/4741, Ch: 25, Good manners, Para: 6, sneeze & yawn.
1240. Tirmizi, Daremi, Hakem, Mishkat H/4739, 4744, Ch: 25, Para: 6.
1241. Bukhari, Mishkat H/4733, Ch: 25, Para: 6.
1242. Tirmizi, Abu Daud, Mishkat H/4741.

(d) The Prophet (sm) says, if anyone would not say *Alhamdulilla-h'* after sneeze, you don't answer to him by *Yarhamukalla-h'*.[1243]

(e) If a non-muslim sneezes, then a muslim do not say *Yarhamukalla-h'*, but only to say *Yahdeekumulla-h wa Yuslihu Ba-lakum'*.[1244]

(f) The Prophet (sm) says, Allah would like sneeze and dislike yawn. So when one of you sneezes and say *Alhamdulilla-h'* then it is duty to every muslim who hears it, to make *Doa* for him *Yarhamukalla-h'*. He says, the yawn is from *Satan*. When one of you yawns, he should check it by any means. Because the *Satan* makes laugh when anyone of you makes a sound of 'Ha' (by open mouth).[1245] He also says, when the Yawn comes to one of you, then he should to put his hand on his mouth to check it. Otherwise the *Satan* will enter.[1246]

(g) If the sneeze comes in *salat* then he is allowed to say *Alhamdulilla-h'*, but not to make answer by *Yarhamukalla-h'*.[1247]

5. About the greeting :

The greeting in Islam is to give *Salam* to one another. 'Salam' means 'peace'. One of the names of Allah is *Salam*. The Heaven is called as *Darus Salam* (house of peace). The root of the word of Islam is *Salam*. The follower of Islam is called as Muslim. So the life of a Muslim and his society is full of *Salam* i.e. peace. His last goal of life is to enter *Darus Salam* in the life hereafter. So in a Muslim society there is

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1243. Muslim, Mishkat H/4735.
1244. Tirmizi, Abu Daud, Mishkat H/4740.
1245. Bukhari, Muslim, Mishkat H/4732, Ch: 25, Good manners, Para: 6.
1246. Muslim, Mishkat H/4737. This is to note that, to say 'La hawla wala quwata illa billah' at this time has no proof.
1247. Tirmizi, Abu Daud, Mishkat H/992; Muslim, Mishkat H/978.

nothing but *Salam* & *Salam* i.e. peace & peace. By this greeting the Muslim gives assurance of peace & security to the stranger.

The Prophet (sm) says, 'you give *salam* more and more'. '*Salam* to all either known or unknown'. 'A rider will give *salam* to the wayfarer. A man on foot will give *salam* to one who is sitting. Small number of people will give *salam* to the large number of people. 'The Younger will give *salam* to the elder'. '*Salam* of one for a group and to reply by one is permissible'.[1248] If anything keeps out of view for sometime as tree, wall or rock and they meet further, then will give *Salam* one to another.[1249] Whenever in a meeting, give *salam* when enter and sit there and at the time of coming out.[1250] The prophet (sm) says, that person is the best before Allah, who will give *salam* first'.[1251] It is *Mustahab* to welcome any honourable guest by going forward.[1252]

This is to note that, the *hadeeth* of saying to say حَيَّاكَ اللهُ *Haiya-kalla-h* (May Allah keep you alive) at the time of greeting is *Za'eef*.[1253] But the *hadeeth* about saying حَفِظَكَ اللهُ *Hafizakalla-h* (May Allah keep you safe) is *'Saheeh'*.[1254] The *hadeeth* about to give answer of calling with لَبَّيْكَ *Labbayk* (I am present) is *Saheeh*.[1255]

The practice of *Salaf-i-Soaliheen* was not to give *Salam* to any vicious person. Such as *Sahabi* Jabir (R) do not give

1248. Bukhari, Muslim, etc. Mishkat H/4631, 29, 32, 33, 48, Ch: 25, Good manners, Para: 1, Salam.
1249. Abu Daud H/5200, Ch: 35, Good manner, Para: 149.
1250. Tirmizi, Abu Daud, Mishkat H/4660, Ch: 25, Para: 1, Salam.
1251. Ahmad, Tirmizi, Mishkat H/4646.
1252. Abu Daud H/5215-17, Ch: 35, Good manner, Para: 158.
1253. Bukhari, Al-Adabul Mufrad H/1029, Tahqeeq Albani.
1254. Abu Daud H/5228, Ch: 35, Good manner, Para: 167.
1255. Abu Daud H/5233, Ch: 35, Good manner, Para: 170.

Salam to the sinful governor Hajjaj bin Yusuf.[1256] This is not proper to make excess greeting to the heads of states except Islami greetings of *Salam*. Uthman bin Hunaif Ansari (R) had given only Islami greetings of *Salam* to Ameer Mu'awia (R), such as he used to give it to the caliph Abu Bakr, Umar & Uthman (R).[1257]

(a) Salam : اَلسَّلاَمُ عَلَيْكُمْ وَرَحْمَةُ اللهِ *Assala-mu 'Alaikum wa Rahmatulla-h'* (Peace and blessings of Allah be upon you).

(b) In reply will say, وَعَلَيْكُمُ السَّلاَمُ وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ *Wa 'Alaikumus Sala-mu wa Rahmatull-ahi wa Baraka-tuhu'* (Peace, blessings and abundance of Allah also be showered upon you). One who will say *Assala-mu 'Alaikum* will get 10 virtues, adding *'wa Rahmatulla-h'* will get 20 virtues, and in adding *'wa Baraka-tuhu'*, will get 30 virtues.[1258] The *hadeeth* of adding *'wa Maghfiratuhu'* is *Za'eef.*[1259]

(c) If someone send *salam* to other, then in reply will say, *'Alaika wa 'Alaihis salam'*. (Peace be upon both of you and him).[1260]

(d) If one gives *salam* in the condition of *salat*, then the answer to it should not be made, except beckoning by the finger (of the right hand).[1261]

It may be noted that during the pre-Islamic days of ignorance, there was the system of welcome as, أَنْعَمَ اللهُ بِكَ عَيْنًا *'An'amalla-hu bika 'Ainan'* (May Allah cool your eyes) and أَنْعِمْ صَبَاحًا *'An'im Saba-han'* i.e. 'good morning'. After Islam

1256. Bukhari, Al-Adabul Mufrad H/1025.
1257. Bukhari, Al-Adabul Mufrad H/1024.
1258. Tirmizi, Abu Daud, Mishkat H/4644.
1259. Abu Daud, Mishkat H/4645.
1260. Abu Daud, Mishkat H/4655, Ch: 25, Good manners, Para: 1, Salam.
1261. Tirmizi, Muwatta, Mishkat H/991,1013, Para: 19, things are not permissible & permissible in Salat.

that practice has been omitted[1262] and the system of *Salam* has been introduced.

(d) The Prophet (sm) used to give *salam* to a combined gathering of both muslims and non muslims, and when he crosses ladies and children used to give them *Salam*.[1263]

(e) If a non-muslim gives *Salam*, then will say in answer, *wa 'Alaikum* (that is also upon you).[1264]

(f) Courteous greeting should be given to a non-muslim. But any talk, behaviour or deed should not be done which will be against the Islamic faith and practices. Such as *'Namashkar'* should not say to a *Hindu* person, while the meaning of it that, 'I am bending my head before you. Please grant it'. Similarly *'Namaste'* should not say, while the meaning is 'I am bending before you'. Rather both can say to each other *'Adab'* i. e. 'I show my courtesy to you'.

(g) Give *Salam* before talk.[1265] The prophet (sm) has ordered, don't give permission to one who do not begin with *Salam*.[1266]

(h) Musafaha: It means shaking palms of each other (إلصاق صفح الكف بالكف). At the time of shaking hand right palm of each other would have to rub with. *Sahaba-i-Keram* used to shake hands with each other.[1267] 'A-yesha (R) says, the Prophet (sm) would prefer to begin all good deeds by the right hand.[1268] Shaking four palms of two men and touching

1262. Abu Daud, Mishkat H/4654.
1263. Muttafaq 'Alaih, Mishkat H/4639; Ahmad, Mishkat H/4647.
1264. Muttafaq 'Alaih, Mishkat H/4637.
1265. Tirmizi, Mishkat, H/4653; Silsila Saheehah H/816.
1266. Baihaqi-Shu'ab; Mishkat H/4676, Ch: 25, Para: 2, 'To seek permission'; Saheehah H/817.
1267. Bukhari, Mishkat H/4677, Ch: 25, Good manners, Para: 3, 'Shaking hands & embracing'.
1268. Muttafaq 'Alaih, Mishkat H/400, Ch: 3, cleanness, Para: 4, Sunnats of Ozu; Bukhari H/168, Ch: 4, Ablution, Para: 31, (عَنْ عَائِشَةَ قَالَتْ كَانَ النَّبِيُّ

it with the chest, which is in vogue, is an anti-*sunnah* custom. At the time of meeting it is not proper to bend the head and to embrace or kiss on hand and fore-head of one another, but only *Salam* and *Musafaha* is allowed.[1269] The Prophet (sm) says when two Muslims shake their hands with one another at the time of meeting they would have been forgiven till they would be seperated.[1270] The *hadeeth* about kissing hand and touching feet with hands is *Za'eef*. [1271]

So no embracing at Eid day. But should make *Doa* for one another. Because the honoured Sahabis used to say when they meet one another at Eid day, *'Taqabbalalllahu minna wa minka'* or *'minkum'* (May Allah accept from us and from you! -*Tamamul minnah P.354*). So this *Doa* should be said after saying *Salam* or *Eid Mubarak*, if one says.

6. About journey:

(a) Doa of coming out of the house:

بِسْمِ اللهِ تَوَكَّلْتُ عَلَى اللهِ وَلاَ حَوْلَ وَلاَ قُوَّةَ إِلاَّ بِاللهِ–

Pronunciation: *Bismilla-hi Tawakkaltu 'alalla-hi wa la Hawla wa la Quwata Illa billa-h'.*

Translation: In the name of Allah, I depend on Allah. There is no power and no strength than Allah.[1272]

(b) Doa of who gives one farewell: At the time of bidding one farewell to journey, one should read the *Doa* below taking (right) hand with hand of each, if he is alone. In plural would say *'kum'* and in singular may say *'ka'* in both gender. *'Kum'* would say to a respected one.

(صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يُعْجِبُهُ التَّيَمُّنُ فِي تَنَعُّلِهِ وَتَرَجُّلِهِ وَطُهُوْرِهِ وَفِي شَأْنِهِ كُلِّهِ) Muslim H/617 (268/67), Ch: 2, Cleanness, Para: 19.

1269. Tirmizi H/2728, Ibnu Majah H/3702; Do, Mishkat H/4680, Ch: 25, Good manners, Para: 3, shaking hands & embracing.

1270. Abu Daud H/5212; Ahmad, Tirmizi, Ibnu Majah, Mishkat H/4679.

1271. Tirmizi H/2733, Ibnu Majah H/3704-05; Al-Adabul Mufrad H/975-76, Para: To touch the feet.

1272. Abu Daud, Tirmizi, Mishkat H/2443, Ch: 9, Doas, Para: 7.

أَسْتَوْدِعُ اللهَ دِيْنَكُمْ وَأَمَانَتَكُمْ وَخَوَاتِيْمَ أَعْمَالِكُمْ–

Pronunciation: *Astaudi'ulla-ha Deenakum wa Ama-natakum wa Khawa-teema A'ma-likum.*

Meaning: I put your religion, your liabilities and your final tasks under the custody of Allah.[1273] Here the meaning of *Amanat* is all liabilities upon him of his family and of journey. The meaning of final tasks is حسن الخاتمة i.e. the last good deeds before his death *(Mirqat)*.

They also could say to him the *Doa* below with the *Doa* before :

زَوَّدَكَ اللهُ التَّقْوَى وَغَفَرَ ذَنْبَكَ وَيَسَّرَ لَكَ الْخَيْرَ حَيْثُ مَا كُنْتَ–

Pronunciation: *Zhauwadakalla-hut Taqwa, wa Ghafara Zambaka, wa Yassara lakal Khaira haithu ma kunta.*

Meaning: May Allah give you the capital of Allah-fearing, forgive your sins and make easy the well-beings for you in any place you remain.[1274] This is to note that, to say *Fee Ama-nilla-h* at the time of fare-well, which is in vogue, has no basis. At the time of fare-well to walk some way with him is *Mustahab* (desirable).[1275] In this time to seek *Doa* one to another, the popular *hadeeth* about it is *Za'eef*. That is, أَشْرِكْنَا يَا أُخَيُّ فِي دُعَائِكَ وَلاَ تَنْسَنَا فِي دُعَائِكَ (Oh my brother! take me as part of your *Doa* and don't forgate me in your *Doa*).[1276]

(c) Doa for whom ask it : Umme Sulaim, the mother of Anas, the servant of the Prophet (sm), when asks for him *Doa*, He says: اللَّهُمَّ أَكْثِرْ مَالَهُ وَوَلَدَهُ، وَبَارِكْ لَهُ فِيمَا أَعْطَيْتَهُ *Alla-*

1273. Tirmizi, Abu Daud, Ibnu Majah, Mishkat H/2435.
1274. Tirmizi H/3444, Mishkat H/2437.
1275. Ahmad H/22105; Do, Mishkat H/5227, Ch: 26, To soften the heart, Sec: 3.
1276. Abu Daud H/2498; Tirmizi, Mishkat H/2248, Ch: 9, Doas.

humma Akthir ma-lahu wa waladahu, wa Ba-rik lahu feema A'toaitahu' (Oh Alllah! increase his wealth and childs and give abundance in which you have gifted to him). Anas (R) says, there happened too much abundance in my property and children by this *Doa*.[1277]

This is to note that, above *Doa* can be said for particular person, not for all. Because there are seperate *Doas* for patient and who falls into mishap. But the last portion of the above *Doa* اللَّهُمَّ بَارِكْ لَهُ فِيمَا أَعْطَيْتَهُ *Alla-humma Ba-rik lahu feema A'toaitahu'* is applicable to most of the persons. **Or** to say, بَارَكَ اللهُ لَكَ *Ba-rakalla-hu laka* or *'lakum'* in plural (May Allah give abundance you). **Or** to say, بَارَكَ اللهُ فِىْ أَهْلِكَ وَمَالِكَ *Ba-rakalla-hu fee Ahlika wa Ma-lika* or *'kum'* in plural (May Allah give abundance in your family & property).[1278]

(d) Then with *Bismilla-h* he will set his right foot on the transport and will say *Alla-hu Akbar* in low voice at the time of riding on it[1279] and will say *Alhamdulilla-h* after taking seat.[1280] Thereafter will say the *Doa* below, when it begins to run forward:

اَللهُ أَكْبَرُ، اَللهُ أَكْبَرُ، اَللهُ أَكْبَرُ، سُبْحَانَ الَّذِيْ سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِيْنَ وَإِنَّا إِلَى رَبِّنَا لَمُنْقَلِبُوْنَ، اَللَّهُمَّ إِنَّا نَسْأَلُكَ فِيْ سَفَرِنَا هَذَا الْبِرَّ وَالتَّقْوَى وَمِنَ الْعَمَلِ مَا تَرْضَى، اَللَّهُمَّ هَوِّنْ عَلَيْنَا سَفَرَنَا هَذَا وَاطْوِ لَنَا بُعْدَهُ، اَللَّهُمَّ أَنْتَ الصَّاحِبُ فِي السَّفَرِ وَالْخَلِيْفَةُ فِي الْأَهْلِ وَالْمَالِ، اَللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ وَعْثَاءِ السَّفَرِ وَكَآبَةِ الْمَنْظَرِ وَسُوْءِ الْمُنْقَلَبِ فِي الْمَالِ وَ الْأَهْلِ-

1277. Muttafaq 'Alaih, Mishkat H/6199, Ch: 30, Dignities, Para: 12, Collective dignities.
1278. Nasaii, Mishkat H/2926.
1279. Bukhari, Mishkat H/2453, Ch: 9, Doas, Para: 7.
1280. Ahmad, Tirmizi, Abu Daud, Mishkat H/2434, Ch: 9, Doas, Para: 7.

Pronunciation: *Alla-hu Akbar (3 times). Subha-nallazee Sakkhara Lana ha-za wama kunna lahu Muqrineena, wa inna ila Rabbina Lamunqaliboon. Alla-humma inna Nas'aluka fee Safarina ha-zal Birra wat Taqwa wa minal 'Amali ma Tarza. Alla-humma Hauwin 'Alaina Safarana ha-za Watwi Lana Bu'dahu. Alla-humma Antas Sa-hibu fis Safari wal Khaleefatu fil Ahli wal Ma-li. Alla-humma innee A'oozubika min Wa'tha-is Safari wa Ka'a-batil Manzari wa Soo'il Munqalabi fil Ma-li wal Ahli.*

Meaning: Allah is greatest (3 times). Holiest is the Being, who has subjected this vehicle to us, and we could never have it (by our efforts). And surely we are to return to our Lord indeed'.[1281] Oh Allah! we pray to you in this journey the goodness and Allah-fearing and we pray the deeds which you like. Oh Allah! make this journey easy to us and make shortened its distance to us. Oh Allah! you are the companion in journey and guardian in my family and property. Oh Allah! I seek refuge with you from the sufferings of journey, unpleasant scenery and bad return to the family and property.[1282]

(e) On reaching to a new place or to be safe from any kind of harmful things will pray-

أَعُوْذُ بِكَلِمَاتِ اللهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ *A'oozu bikalima-tilla-hit Ta-mma-ti min Sharri ma Khalaqa*' (I beg shelter to Allah by his complete messages from the evil of what he has created'). The Prophet (sm) says, 'if one prays by it, anything will not do harm to him till he returns from that place'.[1283] He says, 'if it is read at evening, the snake or scorpion will not bite him that night'.[1284]

1281. Zhukhruf 43/13-14.
1282. Muslim, Miskhat H/2420, Ch: 9, Doas. Para: 7.
1283. Muslim, Mishkat H/2422.
1284. Muslim, Mishkat H/2423; Tirmizi H/3437; Saheehul Jame' H/6427.

(f) Doa on return from journey:

اَللهُ أَكْبَرُ، اَللهُ أَكْبَرُ، اَللهُ أَكْبَرُ، لآ إِلَهَ إِلاَّ اللهُ وَحْدَهُ لآ شَرِيْكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيْرٌ، آيِبُوْنَ تَائِبُوْنَ عَابِدُوْنَ سَاجِدُوْنَ لِرَبِّنَا حَامِدُوْنَ–

Pronunciation: *Alla-hu Akbar (3 times). La ila-ha illalla-hu Wahdahu la Shareeka lahu, lahul Mulku wa lahul Hamdu wa Hua 'ala Kulle Shaiyn Qadeer. A-iboona Ta-iboona 'A-bidoona Sa-jidoona, li Rabbina Ha-midoona.*

Translation: Allah is greatest (3 times). There is none to be worshipped than Allah. He is one, He has no partner, for Him the kingdom and for Him all praises and He is all powerful on everything. We are to return from journey, confessing the sins, praying, prostrating and praising to our fosterer'.[1285] Then on coming down from the transport will say *'Subha-nallah'.*[1286]

The Prophet (sm) when would return from journey begins generally by two *rak'ats* of *nafl salat* in the mosque.[1287]

(g) Doa to enter the house:

At first will say *Bismilla-h.*[1288] Then give *salam* to the house-members *(Noor 24/61)*.

(h) At the time of enter the house of another, one must beg permission and give *salam* loudly three times as much from out of the door. If gets no permission he has to come back.[1289] At this time it is better to utter one's own

1285. Muttafaq 'Alaih, Mishkat H/2425, Ch: 9, Doas, Para: 7.
1286. Bukhari, Mishkat H/2453, Ch: 9, Doas, Para: 7.
1287. Bukhari H/443, Ch: 8, Salat, Para: 59; Do, H/4677, Ch: 65, Tafseer, Para: 18.
1288. Muslim, Mishkat H/4161, Ch: 21, Foods, Section : 1.
1289. Noor 24/27-28; Muttafaq 'Alaih, Mishkat H/4667, Ch: 25, Good manners, Para: 2.

name.[1290] After *salam* one is allowed to take permission and make howling the voice.[1291]

7. Etiquettes and Doas of taking meal and drink:

Firstly be careful about the meal and drink either it is *Halal* (legal) and *Tayib* (pure) or not *(Baqarah 2/168)*. Otherwise do not take it. Then before taking meal you must have to wash the right palm. After washing hand if you hold anything, then will wash further at the beginning of taking meal. So that there is nothing could be attached with hand without your notice. If it is after wake up from the sleep, then will must have to brash the teeth and after ending of taking meal, should use tooth-pick and to make out the food-particles from the teeth. As because, if it remains there, then it would form caries when it would be rotten and it would lost the stomach and at last it will perish both of teeth and the stomach. Health would be broken at the end.

(a) At the beginning of taking meal and drink, one should remember first the name of Allah saying *'Bismilla-h'* The Prophet (sm) has ordered, 'you say *'Bismilla-h'* at the time of taking your meal. Take food with right hand and eat from the near'. Don't eat from the middle part.[1292] Don't eat or drink with left hand. Because the *Satan* takes food and drinks with left hand.[1293]

(b) If any portion of food is dropped down, then take it up and eat after due cleanning and don't leave it for *Satan'*. At the end of eating before washing, you lick your plate and fingers fairly. Because you do not know, in which food

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1290. Muttafaq 'Alaih. Mishkat H/4669.
1291. Noor 24/27; Muslim, Nasaii, Mishkat H/4668, 4675; Albani, Silsila Saheehah H/817-18.
1292. Muttafaq 'Alaih, Mishkat H/4159; Tirmizi, Ibnu Majah, Mishkat H/4211, Ch: 21, Foods.
1293. Muslim,Mishkat H/4163.

there lies abundance for you.[1294] Some one eats the remains after washing the plate. Some one licks the plate with his tongue without licking by the fingers. These are excess merely. After taking meal, hand should wash properly (by the soap or other), so that nothing could be attached with it.[1295]

(c) The Prophet (sm) prohibits to take water setting lip with the pitcher and to take meal and drink in standing position.[1296] But he would take the water of *Zamzam* and rest of the water after ablution in standing position.[1297] Do not breathe into the water-pot but breathe thrice out of the pot (and will take the water calmly).[1298]

(d) To serve the meal, begin from the right side.[1299]

(e) The Prophet (sm) says, a few mouthfuls of food are sufficient for the progenies of Adam, by which he may keep straight his waist (and may perform the prayer to Allah). If you take meal after it, then you fill up one third of your belly by the food and one third by the water and leave one third vacant for breathing.[1300] He says, 'the food of one *Mumin* (believer on Allah) would be taken by two *Mumins*, that of two *Mumins* would be taken by four and that of four would be taken by eight'[1301] (that means they always take meal in minimum). Because, 'the *Mumin* takes food in one

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1294. Muslim, Mishkat H/4165, 4167.
1295. Abu Daud H/3852, Ch: 21, Para: 54.
1296. Muttafaq 'Alaih, Muslim, Mishkat H/4264, 4266, Ch: 21, Foods, Para: 3, Drinkings; Muslim H/5275 (2024/113), Ch: 36, Drinkings, Para: 14.
1297. Muttafaq 'Alaih, Bukhari, Mishkat H/4268-69, Ch: 21, Para: 3.
1298. Abu Daud, Ibnu Majah, Mishkat H/4277; Muttafaq 'Alaih, Mishkat H/4263.
1299. Muttafaq 'Alaih, Mishkat H/4273, Ch: 21, Foods, Para: 3, Drinkings.
1300. Tirmizi, Ibnu Majah, Mishkat H/5192, Ch: 26, To soften the heart.
1301. Muslim, Mishkat H/4178, Ch: 21, Foods, Section : 1.

belly while the *Kafir* (Infidel) takes it in seven bellies'[1302] (that means they always take meal in maximum).

(f) It is not proper to take food in slanting or reclining position.[1303]

(g) The *Satan* participates when '*Bismilla-h*' is not said at the beginning of eating.[1304]

(h) If one forgets to say '*Bismilla-h*' at the beginning of taking food, then will say (before ending) بِسْمِ اللهِ أَوَّلَهُ وَآخِرَهُ '*Bismilla-hi Auwalahu wa A-khirahu'*. (In the name of Allah at it's beginning and it's finishing).[1305]

(i) After taking food and drink will say,

(1) اَلْحَمْدُ لِلّٰهِ *Alhamdulilla-h*' (All praises for Allah).[1306] Or will say,

(٢) اَلْحَمْدُ لِلّٰهِ الَّذِي أَطْعَمَنِي هَذَا وَرَزَقَنِيْهِ مِنْ غَيْرِ حَوْلٍ مِنِّيْ وَلاَ قُوَّةٍ–

(2) *Alhamdulilla-hillazee At'amanee ha-za wa Razhaqaneehi min ghairi Hawlim minnee wa la quwah'*. (All praises for Allah, who has given me this food & drink and has given it to me without my capacity and ability). The Prophet (sm) says, who will say it after taking meal, all sins he had committed before, would be pardoned'.[1307] Or will say,

(٣) اَللَّهُمَّ بَارِكْ لَنَا فِيْهِ وَأَطْعِمْنَا خَيْرًا مِّنْهُ–

1302. Bukhari, Mishkat H/4173.
1303. Bukhari, Mishkat H/4168.
1304. Muslim, Mishkat H/4160, Ch: 21, Foods, Section: 1.
1305. Tirmizi, Abu Daud, Mishkat H/4202, Ch: 21, Section: 2.
1306. Muslim, Mishkat H/4200, Ch: 21, Foods; Tirmizi, Mishkat H/4343, Ch: 22, Dress.
1307. Tirmizi, Abu Daud, Mishkat H/4343; Irwa H/1989; Saheehul Jame' H/6086. This is to note that the hadeeth about to say Doa in this time, which is in vogue *'Alhamdu lillla-hillazi At'amana wa Saqa-na....'* is Za'eef. Abu Daud, Tirmizi, Ibnu Majah, Mishkat H/4204.

(3) *Alla-humma Ba-rik Lana feehi wa At'imna Khairam minhu'* (Oh Allah! give us abundance in this meal and give us food better than it).[1308]

(4) After drinking milk will say,

(٤) اَللّٰهُمَّ بَارِكْ لَنَا فِيْهِ وَزِدْنَا مِنْهُ–

Alla-humma Ba-rik lana feehi wa Zhidna minhu'. (Oh Allah! give us abundance in this and increase in it). The Prophet (sm) says, 'because there is nothing to be sufficient for food & drink except the milk'.[1309]

Besides these, there are another *Doas* for taking meal & drink as well.

(j) The time of removal of the plate or cloth (*Dastarkhan*) after taking meal will say, اَلْحَمْدُ لِلّٰهِ حَمْدًا كَثِيرًا طَيِّبًا مُّبَارَكًا فِيْهِ *Alhamdulillahi Hamdan Katheeran Taiyebam Muba-rakan feehi*'. (All praises for Allah, which are countless, sacred and full of abundance).[1310]

(k) The Prophet (sm) would like sweet and honey.[1311]

8. Doas for the host:

(١) اَللّٰهُمَّ أَطْعِمْ مَنْ أَطْعَمَنِى وَاسْقِ مَنْ سَقَانِىْ–

(1) *Allah-humma At'im man At'amani Wasqi man Saqa-ni*. (Oh Allah! give him food who give me food and give him drink who give me drink).[1312] In plural will say 'Na' in the place of 'Ni'. Or will say,

1308. Tirmizi, Abu Daud, Mishkat H/4283.
1309. Tirmizi, Abu Daud, Mishkat H/4283, Ch: 21, Foods, Para: 3, Drinkings; Saheehah H/2320; Saheehul Jame' H/381.
1310. Bukhari, Mishkat H/4199, Ch: 21, Foods.
1311. Bukhari, Mishkat H/4182.
1312. Muslim H/5362 (2055/174); Ch: 36, Drinkings, Para: 32; Ahmad H/23860, Sanad Saheeh.

(٢) أَفْطَرَ عِنْدَكُمُ الصَّائِمُوْنَ وَأَكَلَ طَعَامَكُمُ الْأَبْرَارُ وَصَلَّتْ عَلَيْكُمُ الْمَلآئِكَةُ–

(2) *Aftara 'Indakumus Sa-emoon, wa Akala Ta'a-makumul Abra-ru, wa Sallat 'Alaikumul Mala-ikah*). (Fasting *Muslims* take *Iftar* (i.e. breaking of fasting just after the sunset) to you, pious men take your food and Angels ask for your forgiveness').[1313] Or will say,

(٣) اَللَّهُمَّ بَارِكْ لَهُمْ فِي مَا رَزَقْتَهُمْ وَاغْفِرْ لَهُمْ وَارْحَمْهُمْ–

(3) *Alla-humma Ba-rik lahum feema Razhaqtahum, Waghfir lahum, Warhamhum*. (Oh Allah! give abundance to their livelihood which you have given to them. You forgive them and be kind to them).[1314]

9. Doa at sleeping & waking up:

(a) Lying to right side will say, بِاسْمِكَ اللَّهُمَّ أَمُوْتُ وَأَحْيَا *Bismikalla-humma Amootu wa Ahya'* (In the name of you, Oh Allah! I am to die and I am to live). (b) Will say at waking up, اَلْحَمْدُ لِلّٰهِ الَّذِي أَحْيَانَا بَعْدَ مَا أَمَاتَنَا وَإِلَيْهِ النُّشُوْرُ *Alhamdu lilla-hillazee Ahya-na ba'da ma Ama-tana wa ilaihin Nushoor'*. (All praises for Allah, who gives us life after giving us death and to Him the resurrection).[1315]

10. About Siam (Fasting):

(a) Doa at the time of Iftar (i. e. the breaking of fasting just after the sunset)**:**

بِسْمِ اللهِ *'Bismlla-h'*. (In the name of Allah, I am to begin).

1313. Abu Daud H/3854; Ibnu Majah H/1747; Sharhus Sunnah, Mishkat H/4249.
1314. Muslim, Mishkat H/2427, Ch: 9, Doas, Para: 7.
1315. Bukhari H/6315, 6324; Muttafaq 'Alaih, Mishkat H/2382, 2384, Ch: 9, Doas, Para: 6.

(b) Doa at the end of Iftar:

(١) اَلْحَمْدُ لِلّٰهِ (All praises for Allah). Or to say (with it),

ذَهَبَ الظَّمَأُ وَابْتَلَّتِ الْعُرُوْقُ وَثَبَتَ الْأَجْرُ إِنْ شَآءَ اللهُ–

(2) *Zahabaz zama'u wabtallatil 'Urooqu wa thabatal Ajru Insha-Allah'* (Thirst is slaked, veins are alive and the reward is sure, if Allah wishes').[1316]

(c) Particular Doa in Lailatul Qadr:

The Prophet (sm) taught 'A-yesha (R) to pray in uneven nights of last ten of *Ramazan* by the *Doa* below:

اَللَّهُمَّ إِنَّكَ عَفُوّ تُحِبُّ الْعَفْوَ فَاعْفُ عَنِّي–

Alla-humma Innaka 'Afuvun Tohebbul 'Afwa Fa'fo 'Annee' (Oh Allah! you are forgiving. You love to forgive. So you forgive me').[1317]

11. Doa at the time of fear of any powerful one:

(ا) اَللَّهُمَّ إِنَّا نَجْعَلُكَ فِي نُحُوْرِهِمْ وَنَعُوْذُ بِكَ مِنْ شُرُوْرِهِمْ–

(a) *Alla-humma Inna Naj'aluka fee Nuhoorihim wa Na'oozu bika min Shuroorihim*'. (Oh Allah! We place you against them and we seek your shelter from their evils).[1318]

(b) Or to say,

(ب) اَللَّهُمَّ إِنِّيْ أَعُوذُ بِكَ مِنْ شَرِّ مَا عَمِلْتُ وَمِنْ شَرِّ مَا لَمْ أَعْمَلْ–

1316. Abu Daud, Mishkat H/1993, Ch: 7, Fasting, Para: 2. This is to note that the hadeeth in vogue about the Doa *Allahumma laka Sumtu wa 'Ala Rizhqika Aftartu* is Za'eef (Abu Daud, Mishkat H/1994; Ja'eeful Jame' H/631) and there have got no proof about the Doa of *Allahumma Sumtu laka*.

1317. Ahmad, Tirmizi, Ibnu Majah, Mishkat H/2091, Ch: 7, Fasting, Para: 8.

1318. Ahmad, Abu Daud, Mishkat H/2441, Ch: 9, Doas. Para: 7.

Alla-humma innee A'oozubika min sharri ma 'Amiltu wa min sharri ma lam A'mal'.

(Oh Allah! I seek refuge with you from the evil of deed which I have done and evil of deed which I have not').[1319]

12. Ways to save oneself from the deception of Satan in salat:

The *Satan* used to create troubles in *salat* and *qira-'at*. The Prophet (sm) says 'they are '*Khinzab*' (a group of *Satan*). When you feel their presence, seek shelter to Allah and say *A'oozubilla-hi minash Shaitoa-nir Rajeem*' and spit to the left thrice. Narrator Uthman bin Abul 'A-ss says, 'in doing so, Allah removes the *Satan* away from me'.[1320]

13. Saiyedul Istighfar i.e. the best Doa for seeking forgiveness :

The Prophet (sm) says, 'the person who will read this *Doa* with firm belief, he will be dweller of Heaven, if he dies at night after reading it in the day or dies in the day after reading it at night'.

اَللَّهُمَّ أَنْتَ رَبِّي لآ إِلَهَ إِلاَّ أَنْتَ خَلَقْتَنِي، أَنَا عَبْدُكَ وَأَنَا عَلَى عَهْدِكَ وَوَعْدِكَ مَا اسْتَطَعْتُ، أَعُوْذُ بِكَ مِنْ شَرِّ مَا صَنَعْتُ، أَبُوْءُ لَكَ بِنِعْمَتِكَ عَلَيَّ وَأَبُوْءُ بِــذَنْبِي فَاغْفِرْلِيْ، فَإِنَّهُ لاَ يَغْفِرُ الذُّنُوْبَ إِلاَّ أَنْتَ–

Pronunciation: *Alla-humma Anta Rabbee La Ila-ha Illa Anta khalaqtanee, Ana 'Abduka wa Ana 'Ala 'Ahdika wa Wa'dika Mastata'tu. A'oozubika min Sharri ma Sana'tu. Aboo-'u laka bini'matika 'Alaiya, wa Aboo-'u bizambee, Faghfirlee. Fa Innahu La Yaghfiruz zunooba Illa Anta*'.

1319. Muslim, Mishkat H/2462. Ch: 9, Doas. Para: 8.
1320. Muslim, Mishkat H/77. Ch: 1, Iman, Section : 3.

Translation: Oh Allah! You are my fosterer. There is none to be worshipped than you. You have created me and I am your slave. I am firm on my promise and pledge to you as much as possible for me. I beg your shelter from the bad effects of the actions I have done. I admit your blessings on me and I admit my sins. So you pardon me. As because there is none to pardon but you.[1321]

14. Doa of looking at the new moon:

اللهُ أَكْبَرُ، اَللَّهُمَّ أَهِلَّهُ عَلَيْنَا بِالأَمْنِ وَالْإِيمَانِ وَالسَّلاَمَةِ وَالْإِسْلاَمِ وَالتَّوْفِيْقِ لِمَا تُحِبُّ وَتَرْضَى ، رَبِّى وَرَبُّكَ اللهُ–

Pronunciation: *Alla-hu Akbar. Alla-humma Ahillahu 'Alaina bil Amni wal Imani wassala-mati wal Isla-mi, wat Tawfee-qi lima Tuhibbu wa Tarza. Rabbee wa Rabbukalla-hu.*'

Translation: Allah is greatest. Oh Allah! You make it appear on us with peace and *Iman* (faith) and security and Islam and with the ability (*Tawfeeq*) of those deeds that you love and be pleased on. (Oh Moon!) My and your Lord is Allah.[1322]

15. (a) Doa at the time of storm:

اَللَّهُمَّ إِنِّيْ أَسْأَلُكَ خَيْرَهَا وَخَيْرَ مَا فِيهَا وَخَيْرَ مَا أُرْسِلَتْ بِهِ وَأَعُوذُ بِكَ مِنْ شَرِّهَا وَشَرِّ مَا فِيهَا وَشَرِّ مَا أُرْسِلَتْ بِهِ–

Pronunciation: *Alla-humma Innee As'aluka Khairaha wa Khaira ma feeha, wa Khaira ma Ursilat bihi, Wa A'oozubika min Sharriha wa sharri ma feeha, wa Sharri ma Ursilat bihi'.*

Translation: Oh Allah! I pray to you its good effects, the good that is inherent in it and the good with which it is

1321. Bukhari, Mishkat H/2335, Ch: 9, Doas, Para: 4, 'To beg pardon & to make repentance'.
1322. Daremi H/1687-88; Tirmizi H/3451; Mishkat H/2428; Saheehah H/1816.

sent. And I beg your shelter from the bad effects of it and the bad that is inherent in it and the bad with which it is sent.[1323] In another narration it is stated, اَللَّهُمَّ لَقْحًا لاَ عَقِيْمًا *Alla-humma Laqhan La 'Aqeeman*' ('Oh Allah! Fill it with goodness and do not make it empty of goodness).[1324]

(b) Doa on hearing the sound of thunder :

سُبْحَانَ الَّذِي يُسَبِّحُ الرَّعْدُ بِحَمْدِهِ وَالْمَلآئِكَةُ مِنْ خِيْفَتِهِ، (الرعد ١٣)–

Pronunciation: *Subha-nallazee Yusabbihur Ra'du bihamdihi wal Mala-ikatu min Kheefatihi'*.

Translation: Holiest is the Being that the thunder and Angels would praise Him with fear'.[1325]

(c) The Prophet (sm) has directed to read *sura Ikhlas, Falaq* and *Nass* three times each in the morning and evening at the time of cloud & storm and said, it will be sufficient for you from all other things'.[1326]

This is to note that, in this time to say the *Doa*: *All-humma la taqtulna bigazabika wala tuhlikna bi'aza-bika wa 'a-fina qabla zalika*, the *hadeeth* about it is *Za'eef.* [1327]

16. Doa of nursing the Patient:

Placing right hand on the fore-head of the patient or waving the right hand on the body of him, one will read the following *Doa*:

(١) أَذْهِبِ الْبَأْسَ رَبَّ النَّاسِ وَاشْفِ أَنْتَ الشَّافِي لاَ شِفَاءَ إِلاَّ شِفَاؤُكَ شِفَاءً لاَّ يُغَادِرُ سَقَمًا–

1323. Muttafaq 'Alaih, Mishkat H/1513, Ch: 4, Salat, Para: 53, The storm.
1324. Saheeh ibnu Hibban, Silsila Saheehah H/2058; Saheehul Jame' H/4670.
1325. Ra'd 13/13; Muwatta, Mishkat H/1522; Ch: 4, Salat, Para: 53, The storm.
1326. Abu Daud, Tirmizi, Nasaii, Mishkat H/2162-63, Ch: 8, Merits of the Quran, Section 2.
1327. Ahmad, Tirmizi, Mishkat H/1521. Ch: 4, Salat, Para: 53, The storm.

(1) Pronunciation: *Azhibil Ba'sa Rabbanna-si, Ishfi Antash Sha-fi, La shifa-'a Illa shifa-'uka, shifa-al La Yughadiru Saqaman'.*

Translation: Oh the fosterer of mankind! remove the sufferings and cure him. You are the curer. There is no recovery than you, the recovery which does not deceive any patient.[1328] Or will say,

(2) لاَ بَاْسَ طَهُوْرٌ إِنْ شآءَ اللهُ *La Ba'sa Tahoorun Insha-Allah*' (No trouble, you will be cure, if Allah wishes).[1329]

(3) Or the patient will say *Bismillah* thrice putting (right) hand on the place of pain and will say *seven* times the following *Doa*:

أَعُوْذُ بِعِزَّةِ اللهِ وَقُدْرَتِه مِنْ شَرِّ مَا أَجِدُ وَأُحَاذِرُ– *A'oozu be'izzhatilla-hi wa Qudratihi min sharri ma Ajidu wa Uha-ziru*' ('The pain I am suffering from and the panic I have been striken, I beg shelter to the honour and power of Allah from its harm'). The narrator Uthman bin Abul 'A-ss said, I have done this and Allah removes the pain which was in my body'.[1330]

(4) Or the patient will pass two hands or another one by taking his hand will pass throughout his body lightly blowing into it by uttering *sura Falaq & Nass.*[1331]

17. Doa to wear new clothes:

اَلْحَمْدُ لِلهِ الَّذِىْ كَسَانِىْ هَذَا وَرَزَقَنِيْهِ مِنْ غَيْرِ حَوْلٍ مِّنِّىْ وَلاَ قُوَّةٍ–

Pronunciation: *Alhamdulilla-hillazee Kasa-nee Ha-za wa Razhaqaneehi min Ghaire Hawlim minnee wala Quwwah'.*

1328. Muttafaq 'Alaih, Mishkat H/1530; Abu Daud, Mishkat H/4552, Ch: 23, Treatment & Exorcism.
1329. Bukhari, Mishkat H/1529, Ch: 5, Janaiz. Para: 1, 'To nurse the patient & its virtues'.
1330. Muslim, Mishkat H/1533.
1331. Muttafaq 'Alaih, Mishkat H/1532.

Translation: All praises for Allah, who has dressed me with this cloth and has provided it to me without my capacity and ability'. Who will say it with fresh mind, Allah will pardon all of his sins before and after'.[1332]

(a) The Prophet (sm) says, 'the part of trouser which is below the ankle is in the Hell'.[1333] But the ladies should cover down to the foot.[1334]

(b) He says, 'you put on white dress. Because this is among the best dresses of you'....[1335]

18. (a) Doa for new couple after marriage:

بَارَكَ اللهُ لَكُمَا وَبَارَكَ عَلَيْكُمَا وَجَمَعَ بَيْنَكُمَا فِيْ خَيْرٍ–

Ba-rakalla-hu Lakuma wa Ba-raka 'Alaikuma wa Jama'a bainakuma fee Khairin. (May Allah bless you and give abundance to you and get you together in happiness).[1336]

Or to say, اَللَّهُمَّ بَارِكْ لَهُمْ *Alla-humma Ba-rik lahum* (Oh Allah! give abundance to them). On hearing the news of marriage **will say to the bride-groom** بَارَكَ اللهُ لَكَ *Ba-rakalla-hu laka* (May Allah give abundance to you).[1337]

This is to note that, all present will say personally the *Doa* above for the new couple. In this time the custom to pray congragationally raising two hands is baseless and to pray two *rak'ats* of *salat* for the bridegroom has no proof.

1332. Abu Daud, Mishkat H/4343, Ch: 22, Dress; Saheehul Jame' H/6086.
1333. Bukhari, Mishkat H/4314, Ch: 22, Dress.
1334. Tirmizi, Abu Daud, Nasaii, Mishkat H/4334-35, Ch: 22, Dress.
1335. Abu Daud, Tirmizi, Mishkat H/1638, Ch: 5, Janaiz, Para: 4. 'To bathe the deceased & to shroud it'.
1336. Ibnu Majah H/1905; Ahmad, Tirmizi, Abu Daud, Mishkat H/2445, Ch: 9, Doas, Para: 7 'Doas in deffernt times'.
1337. Ibnu Majah H/1906-07.

(b) Doa of husband for wife after marriage:

اَللَّهُمَّ إِنِّيْ أَسْأَلُكَ خَيْرَهَا وَخَيْرَ مَا جَبَلْتَهَا عَلَيْهِ وَأَعُوْذُ بِكَ مِنْ شَرِّهَا وَشَرِّ مَا جَبَلْتَهَا عَلَيْهِ-

Pronunciation: *Alla-humma Innee As'aluka Khairaha wa Khaira ma Jabaltaha 'alaihi, wa A'oozubika min sharriha wa sharri ma Jabaltaha 'alaihi.*

Translation: Oh Allah! I pray to you for her well-being and her goodness on which you have created her. And I seek refuge with you from her evil and from evils on which you created her'. In this time the husband will take the hairs of her fore-head and pray for blessings by the *Doa* above.[1338] There is hint in it to live couple as merciful and compassionate to one another.

19. Doa at the time of crisis:

(a) يَا حَيُّ يَا قَيُّوْمُ بِرَحْمَتِكَ أَسْتَغِيْثُ *Ya Haiu Ya Qaiu-mu bi Rahmatika Astagheethu.* (Oh the ever-living! Oh the sustainer of the Universe! I pray shelter to the blessings of you). Anas bin Malek (R) says, the Prophet (sm) when faces any crisis or sorrow, would say this *Doa*.[1339]

(b) In earthquake or in any disaster comes accidentally will say, لآ إِلَهَ اِلاَّ اللهُ *La ila-ha illalla-h* (There is none to be worshipped than Allah).[1340] **Or** will say with it the *Doa* above. **Or** will say, *Alla-humma Hawa-laina wala 'Alaina* (Oh Allah! take it back from us and not to us).[1341]

1338. Abu Daud, Ibnu Majah, Mishkat H/2446, Ch: 9, Doas, Para: 7; Mirqat 5/216.
1339. Tirmizi, Mishkat H/2454, Ch: 9, Doas, Para: 7; Saheehul Jame' H/4777.
1340. Bukhari H/3598.
1341. Bukhari H/933, 1021; Abu Daud H/1174; Muttafaq 'Alaih, Mishkat H/5902, Ch: 29, Para: 7.

(c) اَللَّهُمَّ إِنِّىْ أَعُوْذُبِكَ مِنْ جَهْدِ الْبَلاَءِ وَدَرَكِ الشَّقَاءِ وَسُوْءِ الْقَضَاءِ وَشَمَاتَةِ الْأَعْدَاءِ *Alla-humma innee A'oozubika min Jahdil bala-i, wa Darakish Shaqa-i, wa Soo'il Qaza-i, wa Shama-tatil A'da-i.'*

(Oh Allah! I seek refuge with You from the sufferings of unbearable disaster, from the attack of mishap, from the bad decision and from the pleasure of enemies').[1342]

(d) اَللَّهُمَّ إِنِّي أَعُوْذُ بِكَ مِنْ زَوَالِ نِعْمَتِكَ، وَتَحَوُّلِ عَافِيَتِكَ، وَفُجَاءَةِ نِقْمَتِكَ، وَجَمِيْعِ سَخَطِكَ *Alla-humma innee A'oozubika min zawa-le ni'matika, wa tahauuli 'A-fiatika, wa fuj-'ati niqmatika, wa jamee'i Sakhatika.*

(Oh Allah! I seek refuge with You from passing away Your bounty (from me), from the transform of healthiness, from the sudden attack of Your punishment and from all kinds of Your displeasure).[1343]

(e) اَللهُ اللهُ رَبِّي لاَ أُشْرِكُ بِهِ شَيْئًا *Allah Allah Rabbee la Ushriku bihi shaiyan* (Allah Allah my fosterer! I do not make anything partner with Him).[1344]

20. Tawbah & Istighfar (i.e. repentance & to beg forgiveness to Allah)**:**

Allah has made a clarion call to his faithful slaves as: وَتُوْبُوْا إِلَى اللهِ جَمِيْعًا أَيُّهَ الْمُؤْمِنُوْنَ لَعَلَّكُمْ تُفْلِحُوْنَ– 'All of you go back to Allah, Oh the believers! you will be successful' *(Noor 24/31).*

1342. Muttafaq 'Alaih, Mishkat H/2457, Ch: 9, Doas, Para: 8, To seek refuge with Allah.
1343. Muslim, Mishkat H/2461.
1344. Abu Daud H/1525, Ch: 2, Salat, Para: 361, To beg forgiveness to Allah.

The prophet (sm) said, 'Oh people! go back to Allah. So that I seek *Tawbah* hundred times in a day'.[1345] He said, كُلُّ بَنِى آدَمَ خَطَّاءٌ وَخَيْرُ الْخَطَّائِينَ التَّوَّابُونَ– 'All proginies of Adam are forgetful and the best of them are who repents'.[1346] Allah would be pleased most when the slave makes *Tawbah* to Him.[1347]

Conditions of Tawbah to be pure:

If it is between man and Allah then *Tawba* will be pure when it fulfils three conditions: (1) He should refrain from that sin (2) he should be repented (3) will not repeat that sin. But if the sin related with man, then as 4th condition, he will seek pardon to that person. If there is any claim of right to him, that should be paid. Otherwise the *Tawbah* will not be perfect.[1348]

Doa of Tawbah:

(1) أَسْتَغْفِرُ اللهَ الَّذِي لآ إِلَهَ إِلاَّ هُوَ الْحَيُّ الْقَيُّومُ وَأَتُوبُ إِلَيْهِ *'Astaghfirulla-hallazee La Ila-ha Illa hual Haiyul Qaiyu-mu wa Atoobu Ilaiahi'.*

(I beg pardon to Allah, except whom there is none to be worshipped, who is ever-living and sustainer of the universe and to Him I am going back (i. e. I am repenting).[1349]

(2) لآ إِلَهَ إِلاَّ أَنْتَ سُبْحَانَكَ إِنِّيْ كُنْتُ مِنَ الظَّالِمِيْنَ *'La Ila-ha illa Anta Subha-naka Innee kuntu minaz Zoa-limeen.* (There is none to

1345. Muslim, Mishkat H/2325, Ch: 9, Doas, Para: 4, To beg pardon & to make repentance.
1346. Tirmizi, Ibnu Majah, Daremi, Mishkat H/ 2341, Ch: 9, Doas, Para: 4, To beg pardon and to make repentance.
1347. Muslim, Mishkat H/2332.
1348. Nabavi, Riazus Sa-leheen, Ch: To make repentance.
1349. Tirmizi, Abu Daud, Mishkat H/2353, Ch: 9, Doas, Para: 4; Saheehah H/2727.

be worshipped than you, you are the Holiest. Truly I am among the wrong-doers). The Prophet (sm) said, when a Muslim calls his fosterer in any disaster with this *Doa*, which was said by (the Prophet) *yunus* when he was in the belly of the fish, Allah will respond to him.[1350]

(3) رَبِّ اغْفِرْ لِيْ وَتُبْ عَلَيَّ إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيْمُ *'Rabbighfirlee wa Tub 'Alaiya. Innaka Antat Tauwa-bur Raheem.* (Oh my fosterer! Pardon me and accept my repentance. Verily you are most relenting and most gracious') 100 times.[1351]

21. (a) Doa for the parents:

رَبِّ ارْحَمْهُمَا كَمَا رَبَّيَانِي صَغِيراً، (الإسراء ٢٤)–

(1) *Rabbirhamhuma kama Rabbaya-nee Sagheera'* (Oh my fosterer! Be kind to my parents, as they cherished me in my childhood (with kindness)' *(Isra 17/24)*. It should not be said in *Sijdah,* because it is a verse of the holy Quran. So, it may be said after *Doa-i-Mathoorah* in the last sitting of *Salat*.

(2) رَبَّنَا اغْفِرْ لِي وَلِوَالِدَيَّ وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ الْحِسَابُ *Rabbanaghfirlee wali wa-lidaya wa lilmu'mineena Yawma Yaqoomul Hisab*. (Oh my fosterer! forgive me and my parents and all the believers, on the Day, when the final reckoning will stand) *(Ibraheem 14/41)*.

Narrated by Abu Huraira (R) the Prophet (sm) said, Truly Allah will uplift the grade of his virtuous slaves. Then the slave will ask, why this upliftment? Allah will answer, it is for seeking forgiveness for you by your descendant (بِاسْتِغْفَارِ وَلَدِكَ لَكَ).[1352]

1350. Ahmad, Tirmizi, Mishkat H/2292, Ch: 9, Doas, Para: 2, The names of Allah.
1351. Abu Daud, Ibnu Majah, Mishkat H/2352, Ch: 9, Doas, Para: 4.
1352. Ahmad, Ibnu Majah, Mishkat H/2354, Ch: 9, Doas, Para: 4; Saheehah H/1598.

(b) Doa for lender (or for any donor) :

بَارَكَ اللهُ تَعَالَى فِيْ أَهْلِكَ وَمَالِكَ *Ba-rakalla-hu Ta'a-la fee Ahlika wa Ma-lika'* (The great Allah may give abundance in your family and property).[1353] This is to note that the *hadeeth* of most popular *Doa* of بَارَكَ اللهُ فِيْكَ أَوْ فِيْكُمْ *Ba-rakalla-hu feeka or Feekum'* (May Allah give abundance to you!) is *Za'eef.*[1354] But it is allowed to say as the Prophet (sm) has prayed for abundance in different places as it is proved by *saheeh hadeethes.*

(c) Doa for the man who gives help :

جَزَاكَ اللهُ خَيْرًا *Jazha-kalla-hu Khairan* (May Allah give you good return).[1355] The Prophet (sm) says, مَنْ لَمْ يَشْكُرِ النَّاسَ لَمْ يَشْكُرِ اللهَ 'Who would not express gratitude to man he would not express gratitude to Allah'.[1356] Allah says, لَئِنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ وَلَئِنْ كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ 'If you express gratitude, surely I will give you more. But if you show ingratitude, then truly my punishment is too severe indeed' *(Ibraheem 14/7).*

(d) Doa for self (as the Doa of Solaiman (A)**:**

رَبِّ أَوْزِعْنِيْ أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَى وَالِدَيَّ وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ وَأَدْخِلْنِي بِرَحْمَتِكَ فِيْ عِبَادِكَ الصَّالِحِيْنَ، (النمل ١٩)–

1353. Nasaii, Mishkat H/2926, Ch: 11, Business, Para: 9.

1354. Baihaqi, Dalaylun Nabuwat. Mishkat H/1880; Sanad Za'eef, Ch: 6, Zakat, Para: 5.

1355. Tirmizi, Mishkat H/3024, Ch: 11, Business, Para: 17; Bukhari H/336, Ch: 7, Taiyammum, Para: 2.

1356. Ahmad, Tirmizi, Mishkat H/3025.

Pronunciation: *'Rabbi Awzi'nee un Ashkura Ni'matakallatee An'amta 'alaiya, wa 'ala Wa-lidaiya, wa un A'mala Soa-lihan Tarza-hu, wa Adkhilnee bi Rahmatika fee 'Iba-dikas Soa-liheen'.*

Translation: Oh my Lord! give me ability that I may express my gratitude to your bounty which you have bestowed upon me and upon my parents, and that I may do good deeds which you like and admit me by your kindness among your righteous slaves' *(Naml 27/19)*.

(d) Doa after age of 40 for well-beings of himself & his descendant:

رَبِّ أَوْزِعْنِيْ أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَى وَالِدَيَّ وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ وَأَصْلِحْ لِي فِيْ ذُرِّيَّتِي إِنِّيْ تُبْتُ إِلَيْكَ وَإِنِّيْ مِنَ الْمُسْلِمِيْنَ- (الأحقاف ١٥)-

Pronunciation: *Rabbi Awzi'nee un Ashkura Ni'matakallatee An'amta 'alaiya, wa 'ala Wa-lidaiya, wa un A'mala Soa-lihan Tarza-hu, wa Aslih lee fee Zurriyatee, Innee Tubtu Ilaika, wa Innee minal Muslimeen*'.

Translation: Oh my Lord! give me ability that I may express my gratitude to your bounty which you have bestowed upon me and upon my parents, and that I may do good deeds which you like and you do well-being for me in my offspring. Truly I have turned to you in repentance and truly I am one of the muslims (submitting myself to your will)' *(Ahqaf 46/15)*.

Ibnu Abbas (R) said that, this *Doa* was said by Abu Bakr (R), when he was of 40, and he was the only man, whose children and parents all were embrace Islam' *(Qurtubi)*. This is to note that Abu Bakr (R) was younger than *Rasoolullah* (sm) for two years.

22. (a) Doa to enter a village or town:

اَللَّهُمَّ إِنِّىْ اَسْأَلُكَ خَيْرَ هَذِهِ الْقَرِيْةِ وَخَيْرَ أَهْلِهَا وَخَيْرَ مَا فِيْهَا، وَنَعُوْذُ بِكَ مِــنْ شَرِّهَا وَشَرِّ أَهْلِهَا وَشَرِّ مَا فِيْهَا-

Pronunciation: *Alla-humma innee As'aluka Khaira ha-zihil Qariati wa Khaira Ahliha wa Khaira ma feeha; wa A'oozu bika min Sharriha wa Sahrri Ahliha wa Sharri ma feeha.*

Translation: Oh Allah! I pray to you the goodness of this village and goodness of the dwellers of it and goodness of things in it. (Oh Alllah!) I take refuge with you from the evils of this village and evils of the dwellers of it and evils of things in it'.[1357]

(b) Doa to enter the market :

Narrated by Umar (R) the Prophet (sm) said, one who read the *Doa* below at the time to enter the market, Allah would write for him one lac of virtues, remove one lac of small vices, uplift his grade of honour to one lac of steps and build for him a house in the Heaven:

لآ إِلَهَ إِلاَّ اللهُ وَحْدَهُ لاَ شَرِيْكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ يُحْيِي وَيُمِيْتُ وَهُوَ حَيٌّ لاَ يَمُوْتُ، بِيَدِهِ الْخَيْرُ وَ هُوَ عَلَى كُلِّ شَيْءٍ قَدِيْرٌ-

Pronunciation: *La ila-ha illalla-hu wahdahu la shareeka lahu lahul Mulku wa lahul Hamdu, Yuhiee wa Yumeetu, wa hua Hayun la yamootu, bi yadihil Khairu, wa hua 'ala kulle shayin Qadeer.*

Translation: There is none to be worshipped than Allah, He is one, He has no partner. All kingship for Him and all praises for Him. He gives life and death, He is ever-living

1357. Hakem, Silsila Saheehah H/2759.

and does not die. All well-beings lie in His hand. He is all-powerfull on everything.[1358]

23. Substantial Doa :

'A-yesha (R) said that 'the Prophet (sm) always would like substantial *Doa* and would leave other than it'.[1359] Different *Doas* to that effect are stated below :

(a) اَللَّهُمَّ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَّفِي الْآخِرَةِ حَسَنَةً وَّقِنَا عَذَابَ النَّارِ، أو اَللَّهُمَّ آتِنَا فِى الدُّنْيَا... *Alla-humma Rabbana A-tina fiddunia Hasanataon wa fil A-khirati Hasanataon wa Qina 'Aza-bann-r'.* **Or** *Alla-humma A-tina fiddunia....* (Oh Allah! Oh our fosterer! You give benefaction to ours in worldly life and benefaction in the life hereafter and save us from the punishment of the Hell'). Anas (R) said that, the Prophet (sm) would read it most of the time.[1360] It is not proper to lay upon himself any hardship by the name of *Ibadat* (prayer), which is out of ability. If anyone would do it, then he must have to leave it and to read the *Doa* above, by which he will get back his health, if Allah wishes.[1361]

(b) To do *Doa* with *Ism-i-A'zam*. As, اَللَّهُمَّ إِنِّيْ أَسْأَلُكَ بِأَنَّكَ أَنْتَ اللهُ الْأَحَدُ الصَّمَدُ الَّذِيْ لَمْ يَلِدْ وَلَمْ يُوْلَدْ وَلَمْ يَكُن لَّهُ كُفُوًا أَحَدٌ *Alla-humma Innee As'aluka biannaka Antalla-hul Ahadus Samadullazee lam Yalid wa lam Yulad. Wa lam Yakullahu Kufuwan Ahad'* (Oh Allah! I pray to you, because you are Allah. You are One. Not dependent on any. Who begets

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1358. Tirmizi H/3428, Mishkat H/2431, Ch: 9, Doas, Para: 7, Doas in different times.
1359. Abu Daud H/1482; Do, Mishkat H/2246, Ch: 9, Doas, Sec : 2.
1360. Bukhari H/4522, 6389; Baqarah 2/201; Muttafaq 'Alaih, Mishkat H/2487; Ch: 9, Doas. Para: 9, Substantial Doas.
1361. Muslim, Tirmizi, Mishkat H/2502-03, Para: 9, Substantial Doas.

none, nor is He begotten. And there is none equal unto Him). On hearing this Doa by a man, the Prophet (sm) said, this man has prayed to Allah with *Ism-i-A'zam* (great names of Allah). Who will pray with that names, he will be given the same, and when would be prayed by it, that will be accepted.[1362]

(c) The *Doa* of sitting between two *sijdahs* is also considered as substantial *Doa*.[1363]

24. Doa of morning & evening :

بِسْمِ اللهِ الَّذِيْ لاَ يَضُرُّ مَعَ إِسْمِهِ شَيْءٌ فِي الْأَرْضِ وَلاَ فِي السَّمَاءِ وَهُوَ السَّمِيْعُ الْعَلِيْمُ–

(a) *Bismilla-hillazi La Yazurru ma'a Ismihi Shaiyun fil Arzi wa La fissama-i, wa Huas Samee'ul 'Aleem.*

(In the name of Allah, with the name of whom none can do harm in the Earth & in the Sky and He is all-hearing and all-knowing').

The Prophet (sm) said that, 'one who reads it thrice in the morning, nothing could harm to him till evening and if it is read in evening thrice, nothing could harm to him till morning' or 'could not appear any disaster to him accidentally'.[1364]

(b) اَللَّهُمَّ إِنِّيْ أَسْأَلُكَ الْعَفْوَ وَالْعَافِيَةَ فِي الدُّنْيَا وَالْآخِرَةِ *Alla-humma innee As'alukal 'Afwa wal 'A-fiata fiddunia wal A-khirah* (Oh Allah! I beg your mercy and safety in this life and the life

1362. Ibnu Majah H/3857, Ch: 34, Doa, Para: 9, Ism-i-A'zam of Allah; Abu Daud H/1493; 'Awnul Ma'bood H/1482, see commentary.
1363. Muslim, Mishkat H/2486, Para: 9, Substantial Doas; See Para: Doa of sitting between two Sijdahs P. 18. of this book.
1364. Tirmizi, Ibnu Majah, Abu Daud, Mishkat H/2391, Ch: 9, Doas, Para: 6. What would be read at the morning & evening and at the bed-time.

hereafter).[1365] Abdullah Ibnu Umar (R) says that, 'the Prophet (sm) would not leave to read this *Doa* in morning and evening'.

(c) The Prophet (sm) would say after the *salat* of *Fajr*, اَللَّهُمَّ إِنِّيْ أَسْأَلُكَ عِلْمًا نَافِعًا وَعَمَلاً مُتَقَبَّلاً وَرِزْقًا طَيِّبــــاً– *Alla-humma innee As'aluka 'ilman Na-fe'an, wa 'Amalam Mutaqabbalan, wa Rizhqan Tayieban'.* (Oh Allah! I pray to You usefull knowledge and accepted deed and pure livelihood').[1366]

25. Doa at the end of reciting the Quran and of the Meeting:

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ أَشْهَدُ أَنْ لآ إِلَهَ إِلاَّ أَنْتَ أَسْتَغْفِرُكَ وَأَتُوْبُ إِلَيْكَ–

Pronunciation: *Subha-nakalla-humma wa bihamdika Ashhadu alla-Ila-ha Illa Anta, Astaghfiruka wa Atoobu Ilaika'.*

Translation: You are the Holiest, Oh Allah! with the praise of you, I bear witness that there is none to be worshipped than you. I beg forgiveness from you and I am going back to you (with repentance)'. The Prophet (sm) says:

'On reading this *Doa* before ending the meeting, all the good talks of him in the meeting will be sealed for him till the Day of Resurrection and all the sins of his useless talks during the meeting are to be pardoned and it becomes the fine of those sins'.[1367]

1365. Ibnu Majah H/3871.

1366. Ahmad, Ibnu Majah, Tabarani Sagheer, Mishkat H/2498, Ch: 9, Doas, Para: 9, Substantial Doa.

1367. Tirmizi, Nasaii, Ibnu Majah, Mishkat H/2433, 2450, Ch: 9, Doas, Para: 7 'Doas in different times'.

This *Doa* would be read individually. This is to note that, at the end of reciting the holy Quran or at the end of the meeting or congregation to read the *Doa* congregationally raising two hands which is in vogue, has no basis.

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Oh Allah! forgive the mistakes of this poor writer and accept this insignificant service in your *path* of your poor slave. Oh Allah! All the *Mumins* male and female who will read this book and will bring it into their practice, as per the promise of your Prophet (sm), add in full to the account of good deeds of this indigent writer and through this, save the *author* and his parents and descendants and all of his well-wishers from the mischiefs in the grave and in the Day of Resurrection. *Ameen! Subha-nalla-hi wa Behamdihi, Subha-nalla-hil 'Azeem!*

رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيْعُ الْعَلِيْمُ وَتُبْ عَلَيْنَا إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ، سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُوْنَ وَسَلاَمٌ عَلَى الْمُرْسَلِيْنَ وَالْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ، وَصَلَّي اللّٰهُ تَعَالَي عَلَي نَبِيِّنَا مُحَمَّدٍ وَآلِهِ وَصَحْبِهِ أَجْمَعِيْنَ وَمَنْ تَبِعَهُمْ بِإِحْسَانٍ إِلَي يَوْمِ الدِّيْنِ- سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ أَشْهَدُ أَنْ لآ إِلَهَ إِلاَّ أَنْتَ أَسْتَغْفِرُكَ وَأَتُوْبُ إِلَيْكَ- رَبَّنَا اغْفِرْلِى وَلِوَالِدَىَّ وَلِلْمُؤْمِنِيْنَ يَوْمَ يَقُوْمُ الْحِسَابُ-

The end

	বইয়ের নাম	লেখকের নাম	মূল্য
০১	আহলেহাদীছ আন্দোলন: উৎপত্তি ও ক্রমবিকাশ; দক্ষিণ এশিয়ার প্রেক্ষিতসহ (ডক্টরেট থিসিস)	মুহাম্মাদ আসাদুল্লাহ আল-গালিব	২০০/=
০২	আহলেহাদীছ আন্দোলন কি ও কেন?	মুহাম্মাদ আসাদুল্লাহ আল-গালিব	২০/=
০৩	দাওয়াত ও জিহাদ	মুহাম্মাদ আসাদুল্লাহ আল-গালিব	১৫/=
০৪	মাসায়েলে কুরবানী ও আক্বীক্বা	মুহাম্মাদ আসাদুল্লাহ আল-গালিব	২০/=
০৫	মীলাদ প্রসঙ্গ	মুহাম্মাদ আসাদুল্লাহ আল-গালিব	১০/=
০৬	শবেবরাত	মুহাম্মাদ আসাদুল্লাহ আল-গালিব	১০/=
০৭	আরবী ক্বায়েদা	মুহাম্মাদ আসাদুল্লাহ আল-গালিব	১৫/=
০৮	ছালাতুর রাসূল (ছাঃ)	মুহাম্মাদ আসাদুল্লাহ আল-গালিব	১০০/=
০৯	তালাক ও তাহলীল	মুহাম্মাদ আসাদুল্লাহ আল-গালিব	২০/=
১০	হজ্জ ও ওমরাহ	মুহাম্মাদ আসাদুল্লাহ আল-গালিব	২৫/=
১১	আক্বীদা ইসলামিয়াহ	মুহাম্মাদ আসাদুল্লাহ আল-গালিব	১০/=
১২	উদাত্ত আহ্বান	মুহাম্মাদ আসাদুল্লাহ আল-গালিব	১০/=
১৩	ইসলামী খিলাফত ও নেতৃত্ব নির্বাচন	মুহাম্মাদ আসাদুল্লাহ আল-গালিব	১৮/=
১৪	ইক্বামতে দ্বীন : পথ ও পদ্ধতি	মুহাম্মাদ আসাদুল্লাহ আল-গালিব	১২/=
১৫	হাদীছের প্রামাণিকতা	মুহাম্মাদ আসাদুল্লাহ আল-গালিব	২০/=
১৬	আশূরায়ে মুহাররম ও আমাদের করণীয়	মুহাম্মাদ আসাদুল্লাহ আল-গালিব	১০/=
১৭	সমাজ বিপ্লবের ধারা	মুহাম্মাদ আসাদুল্লাহ আল-গালিব	১২/=
১৮	তিনটি মতবাদ	মুহাম্মাদ আসাদুল্লাহ আল-গালিব	২৫/=
১৯	নৈতিক ভিত্তি ও প্রস্তাবনা	মুহাম্মাদ আসাদুল্লাহ আল-গালিব	১০/=
২০	ধর্মনিরপেক্ষতাবাদ	মুহাম্মাদ আসাদুল্লাহ আল-গালিব	
২১	ইনসানে কামেল	মুহাম্মাদ আসাদুল্লাহ আল-গালিব	১৫/=
২২	ছবি ও মূর্তি	মুহাম্মাদ আসাদুল্লাহ আল-গালিব	১৫/=
২৩	নবীদের কাহিনী-১	মুহাম্মাদ আসাদুল্লাহ আল-গালিব	১২০/=
২৪	নবীদের কাহিনী-২	মুহাম্মাদ আসাদুল্লাহ আল-গালিব	১০০/=
২৫	নয়টি প্রশ্নের উত্তর	মুহাম্মাদ নাছেরুদ্দীন আলবানী (অনু:)	১৫/=
২৬	আক্বীদায়ে মুহাম্মাদী	মাওলানা আহমাদ আলী	১০/=
২৭	কিতাব ও সুন্নাতের দিকে ফিরে চল	আলী খাশান (অনু:)	১৫/=
২৮	ইসলামী আন্দোলনে বিজয়ের স্বরূপ	নাছের বিন সোলায়মান আল-ওমর (অনু:)	৩০/=
২৯	সূদ	শাহ মুহাম্মাদ হাবীবুর রহমান	২৫/=
৩০	একটি পত্রের জওয়াব	আব্দুল্লাহেল কাফী আল-কোরায়শী	১২/=
৩১	জাগরণী	আল-হেরা শিল্পীগোষ্ঠী	২০/=
৩২	বিদ'আত হ'তে সাবধান	আব্দুল আযীয বিন আব্দুল্লাহ বিন বায (অনু:)	১৮/=
৩৩	সাহিত্যিক মাওলানা আহমাদ আলী	শেখ আখতার হোসেন	১৫/=
৩৪	Salatur Rasool (sm)	Muhammad Asadullah Al-Ghalib	২০০/=